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No. 4.

TWENTY-NINTH ANNIVERSARY OF THE
AMERICAN UNITARIAN ASSOCIATION.

ON Tuesday, May 30th, 1854, the Twenty-ninth Anniversary of the American Unitarian Association was celebrated.

The business meeting was held at half past nine o'clock in the forenoon, in the Freeman Place Chapel. On taking the chair, the President invited REV. MR. CLARKE, of Uxbridge, to offer prayer. The Treasurer, CALVIN W. CLARK, Esq., then read his Annual Report.

The Report of the Executive Committee was then read by the Secretary, and was unanimously accepted.

The Association then proceeded to a choice of officers, and the following persons were elected : —

REV. SAMUEL K. LOTHROP, D. D., *President.*

HON. STEPHEN FAIRBANKS,

REV. EDWARD B. HALL, D. D., } *Vice-Presidents.*

HON. ALBERT FEARING,

REV. GEORGE W. BRIGGS,

REV. WILLIAM R. ALGER,

REV. CALVIN LINCOLN,

GEORGE CALLENDER, ESQ. }

*To constitute, with the other
officers, an Executive Com-
mittee.*

CALVIN W. CLARK, ESQ., *Treasurer.*

REV. HENRY A. MILES, D. D., *Secretary.*

On motion of HON. STEPHEN FAIRBANKS, the subject of the salary of the Secretary was referred to the Executive Committee, with full power.

HON. JOHN PRENTISS, of Keene, N. H., made a suggestion whether it would not be well for the Executive Committee, through the Secretary, to invite all our parishes to send delegates to the future Anniversaries of the Association. He thought a much larger meeting might be secured by this means, and that the occasion would be made more interesting.

REV. DR. FARLEY, of Brooklyn, N. Y., thought favorably of the suggestion, and embodied it in a resolution, substituting for our parishes, that all our Auxiliary Associations be invited, by a circular letter each year, to send one or two delegates to the Annual Meeting.

REV. DR. GANNETT thought it would do very little good to issue such a circular, unless we made this meeting something more than a mere business meeting for the hearing of the Report and the election of officers. He would, however, be in favor of some arrangement that would secure a discussion of some topic during the forenoon, besides the transaction of business ; and this he thought would accomplish the result at which the resolution aimed.

REV. MR. FROST, of Concord, advocated the resolution. He thought such an invitation to our auxiliaries would have the effect to secure the attendance of delegates. Many of our laymen have an impression that this is not a meeting at which it is expected they will attend,—that they have no business here. He thought they would take an interest in the meeting, and that their attendance would be secured at all the other meetings of the week.

REV. JAMES RICHARDSON, of Hingham, approved of the resolution. He reverted to the old Congregational usages

of New England, when ordinations were occasions of such interest, and every church sent its lay delegates with its minister, together, and lamented the falling off there had been from this state of things in later times. He wanted to have laymen interested as much as formerly in our ecclesiastical affairs. He would like to see every Society represented here by its lay delegates, and thought it would add much to the interest of the occasion.

The resolution was adopted.

REV. DR. GANNETT then moved a resolution, for the purpose of eliciting a discussion during the time that remained of the forenoon; namely, That the Association regard with cordial and earnest favor the proposition of the Executive Committee to raise a fund of fifty thousand dollars for the publication, sale, and distribution of religious books.

REV. DR. HALL, of Providence, said there was information desired by some of the friends of the movement in regard to the manner in which it is proposed to use this fund; whether it is to be invested, and only the interest used, keeping the principal good, or whether it will be more actively employed, and gradually used up in the process of book distribution. He thought the contributions had not come in as rapidly as they ought, and that we ought to have a larger portion of the amount at this Annual Meeting. But he did not doubt that the amount could be finally made up. He mentioned other inquiries, as to whether the Association would go on and get what they could of the sum, and press the subject again at a future time; and thought we ought to be *doing* more than we are. Only about a month remains when this work can be pursued to advantage, and then our congregations will be thinned out and scattered during the summer months, and we can do no more until the autumn.

REV. DR. GANNETT gave expression to similar inquiries, and whether the Association, if it failed to get the whole amount, would make use of what sums it has already received and may yet receive for this object. He thought it would be right that it should, but on all these points questions are asked. He hoped there would be no stopping short of the full amount to be raised, and that we would keep on till it is accomplished.

REV. MR. OSGOOD, of New York, said that he had felt the strongest interest and confidence in this movement. It had increased his interest in the Association, and he thought the plans of the Executive Committee showed great wisdom and energy. He did not doubt that the sum of \$ 50,000 would be raised. They had done nothing in New York yet, because they thought it best to wait till some other matters were out of the way. But it is their intention to do something. He had recommended the plan to his congregation, and in due time there would be a recommendation from the proper officers of the Society, and action would take place. He had no doubt the other Societies in New York would also give. The plan for establishing a Book Fund meets with great favor from our people, and especially in reference to the circulation of Channing's Works. They have a great affection for the character and memory of Dr. Channing, and feel that he has treated the great moral questions of this age in a manner that represents the true feeling of our denomination, calmly and firmly, with great wisdom and a just application of Christian principles, without the bitterness and the cant of modern reformers. They are anxious to see his Works scattered broadcast over the land.

In answer to the call for some explanation, the Secretary spoke of the prospect of raising the Book Fund, and the

methods of using it. He said he was not authorized to make any statement in regard to the plans of the Executive Committee. He would, however, state his views of the subject. In regard to the prospect of raising the Fund, he thought there was every reason to be encouraged. Fifty thousand dollars was a large sum to raise in our denomination, considering the habits of giving among our people for such objects. It is now only about eight or ten weeks since we have undertaken to obtain any contributions for this purpose. During that time we have received in money over \$8,000, and if we add the subscriptions already given, but not paid in, we have eleven or twelve thousand dollars of the amount. Several of the wealthiest Societies in Boston have not yet contributed, but intend to do so. New York, we are assured by our brother who has just spoken, will contribute towards it, and there are many other of our societies in different parts of the country from whom we shall receive contributions. He had no more doubt now than at the beginning, that the full amount will be raised. We must be patient. It may take a longer time than we at first hoped, but it will finally be raised. It is our purpose to keep on till we get the full sum, whatever time may be required.

In regard to the method of using this Fund, he supposed the word used in the resolutions of the meeting at which the movement originated would convey some idea of it,—the word CAPITAL. He believed the money to be raised would be used as capital, and that the books published, while they would be sold cheap, would still be sold at prices that would cover the expenses of publication and sale, and thus the money be used over and over again for the same purposes, without any diminution of the principal; while at the same time it would be invested in the business,

or at least such a portion of it as may be necessary to carry it on with energy and success. If there is any diminution of the capital, it will be very gradual at least, and be the means of putting hundreds of thousands and millions of our best books into the hands of the people. It was his own opinion, however, that the operation can be made entirely self-sustaining, so that the original capital can always be maintained good, and even more.

The resolution of Dr. Gannett was passed unanimously, and the Association adjourned, to meet in the evening at Federal Street Church.

TREASURER'S REPORT.

Receipts and Expenditures, 1853 - 54.

RECEIPTS.

To Cash for Society at Needham, . . .	\$ 100.00
" " " " Rockford, Ill.	355.30
" " " Interest on Permanent Fund, . . .	605.00
" " " Sales of Books, ...	718.14
" " to constitute Life-Members, ...	350.00
" " from Auxiliaries for General Purposes, ...	3,372.02
" " Treasurer's Notes for Money borrowed, ...	2,000.00
" " for Antioch College, ...	10.00
" " " Meadville "	70.00
" " " Book Fund, Hon. A. Fearing, ...	8,577.85
" " " a Clergyman's Widow, ...	10.00
	\$ 16,168.31

EXPENDITURES.

By Cash Balance due the Treasurer, . . .	\$ 339.59	
“ “ to aid Feeble Societies, . . .	2,781.66	
“ “ for Books and Printing, . . .	3,581.50	
“ “ paid Secretaries and Incidental Expenses, . . .	2,616.53	
“ “ “ Meadville College, . . .	170.00	
“ “ “ Clergyman's Widow, . . .	10.00	
“ “ “ Treasurer's Notes, Money borrowed, . . .	4,500.00	
“ “ “ for Notes Investment Book Fund, . . .	2,100.00	
“ “ on hand, . . .	69.03	
		\$16,168.31

Er. Ex.

CALVIN W. CLARK, *Treasurer.**Boston, May 29th, 1854.*

Boston, May 29th, 1854. The undersigned have examined the accounts of the Treasurer, and find them correctly cast and properly vouched.

N. A. BARRETT, }
JOHN H. ROGERS, } *Auditors.*

REPORT OF THE EXECUTIVE COMMITTEE.

THE Twenty-ninth Anniversary of the American Unitarian Association gathers its friends together, to give another survey to the past, and to inspire fresh purposes of diligence and zeal for the future. We meet in devout gratitude to that benignant Providence which has permitted us to reach this point in our history, and has now spread before us hopes as promising as ever before cheered our hearts. Every year's experience strengthens our belief, that, in the great

work assigned to all the followers of Christ, of spreading a true Gospel through the world, an important service is allotted to our hands. It is marked out clearly by all our profound convictions of Christian truth, by what we daily see of the gross errors and sins of the world, and by tokens of success which have not been withheld, and which encourage to renewed exertions to purify the faith, and to elevate the lives, of those whom we may influence. In these things we hear the voice of our Master say, "Go, work in my vineyard." We are sure it will not be our part to treat that voice lightly. We will address ourselves to the labor to which we are called ; and, finding fellow-laborers at our side, we will enter upon no antagonism, still less will we assume that our work is better than theirs. All generous and earnest workmen shall be brethren, and if their work needs ours, ours needs theirs as much. When we compare the size of our denomination, and the extent of our religious action, with those of other bodies of Christians, our work will indeed seem small ; but we will remember that there are thousands, all over our land, not nominally connected with us, who yet deeply sympathize with our position and views, so that the body we represent is far larger than our visible constituency. We will remember, also, that it is the spirit in which we act that gives importance and influence to any position. A pure and noble purpose may invest even humble operations with a dignity and solemnity which would not be greater though the denomination was spread over a continent, and its charities involved the expenditure of millions.

It has been customary, hitherto, in these Annual Reports, to give a brief glance at the signs of progress in Christian thought, and of an improved Christian temper, which, from year to year, present themselves to our view. There are

many and gratifying reasons which forbid a departure from this precedent. It is not of a growing darkness, bigotry, and illiberality of which we have occasion to speak. Our times are distinguished by much earnest thought and inquiry on the subject of Christian truth. Bold attempts are made in quarters, where, a few years ago, they could not have been looked for, to harmonize hereditary creeds with our convictions of truth and right. We recall in this connection the remarkable work which has signalized the theological literature of the last year. In the freedom which the mind of its author exercises and respects, in its intense longing for more satisfying forms of truth, in the candor of its statements, the generosity of its admissions, and the calmness and dignity of its tone, we see proofs of the great progress that has been made in the discussion of religious themes, while we have a standard by which the Christian scholar and controversialist will hereafter be tried. With such a spirit working in many strong minds in this age, it is not strange that a Theological Seminary in our land should make such progress that its present instructions seem like "another Gospel" to its founders of a former generation, nor that a theological Professor in a foreign land should attain to views of Christian truth infinitely more precious than all the honors and emoluments of office. Among clergymen, and cultivated religious men in all communions, the number of those whose faith assumes enlightened and generous forms is continually increasing; and especially is this the case in the Congregational churches of Massachusetts and New England. Many of the successors of those whose theology a generation or two ago was of the most austere and repelling nature, are men of liberal culture and catholic feelings. They are strangers to the passions and prejudices which a great controversy awakened.

They are adopting methods of interpreting the Scriptures which make the Bible a defensible book. They are seeking the reconciliation of their creeds with the clear dictates of our intellectual and moral natures. They are among the most successful reformers of our age. What a hold they have upon the sympathies of thousands in our household of faith is proved by the circulation among us of a large number of copies of all the treatises and discourses which they publish. Indeed, it is not too much to say, that, had the prevalent theology assumed two generations ago the large-minded, tolerant, and kindly aspects which it has exhibited of late years, the schism in the churches of our fathers would never have taken place. We ought not, perhaps, to lament the past. What has been brought about by natural and inevitable causes may be regarded as a providential fact. All the results are not enumerated when we speak of the divisions of towns and parishes, of the alienations of ancient friendships, and of the bitter waters of theological strife that have flowed into quiet, domestic retreats. A new activity of mind, a fresh impulse to inquiry, a strong assertion and vindication of the principles of religious freedom, some preparatory steps, perhaps, to that wide-spread reform in theology which was prophesied in the time of Luther, but is still postponed, — these are consequences, doubtless, to be put down on the other side of the account, and the balance a future judgment alone can strike. Whatever it may be, we need not refrain from avowing our filial affection for all the Congregational churches which our fathers founded, and for all established in later days upon the principles which they held dear. These churches, in one wing or the other, have been to nearly all of us the nursing mother of our faith and piety, of all that makes life holy, and the thought of the future hopeful; and it is

not in our hearts to stand in a hostile attitude to any who seek their good or pray for their peace. The names of many venerable and devout men live alike in our remembrance and affection; a church polity, distinguished by its freedom and apostolic simplicity, is intrusted to our common keeping; a thousand ties of charity and fraternal offices bring us together upon a common platform; the root of all our differences lies way back in a philosophy which our present powers do not enable us to analyze and comprehend; we rejoice in every token of a growing disposition to believe in those words of Jesus which say, "Who-soever *doeth* the will of God, the same is my mother, and sister, and brother," while we hope the time is fast coming when we "shall see eye to eye."

We know, indeed, that there are many who think that our Liberal churches, in one fundamental respect, stand on a different footing from all other congregational churches in our land. By not excommunicating those among us who have discredited the miracles of the New Testament, and brought in question the Divine authority of the Christian religion, the soundness and integrity of our belief on these points have incurred suspicion we are regarded only as concealed infidels, and are mixed up with those with whom we have no theological affinities. We ought not, perhaps, to be surprised at this result. Other denominations, knowing what ecclesiastical censures they inflict upon those who fall into unbelief, can see in our silence only a sympathy with this want of faith. It is no part of our design here to pronounce a judgment upon the course which, as a denomination, in years past we have taken. That course may have been wise and expedient, or wrong and pernicious. That is a question of opinion; but the controlling reason which dictated the course adopted is a question of fact.

The witnesses to that fact are in every association of ministers, in every church, neighborhood, or circle, where brethren took counsel one of another. And if a fear to compromise one jot or tittle our principles of freedom, an apprehension, on the one hand, that any attempt at formal excision or censure might create sympathy for those who could get up the cry of persecution, or a suspicion, on the other hand, that in this day all ecclesiastical penalties have utterly lost their force, and do only appear ridiculous in those who resort to them ;— if these were the well-known and notorious reasons for that long silence which we preserved, good men will not think it consistent with the commandment not to bear false witness against our neighbor, to impute that silence to our sympathy with doubt, or to our connivance with unbelief.

Insinuations of this kind, however, perseveringly made and industriously reported, had impaired the confidence of many in the tendencies of opinion among us, and had sensibly diminished the means placed at the disposal of our Association. For these reasons it was deemed advisable, in the last Annual Report, to make a declaration of belief in the Divine origin of the Gospel, and in the supernatural authority of Christ as a messenger of God's truth and grace to man. We regarded this belief as the indispensable basis on which a distinctively Christian denomination must stand, apart from which Christian precepts have no sanction, Christian hopes no assurance, Christian promises no power, and in the place of a vital and historic force in the world, we substitute nothing but a name. Affirmations of this kind, true to our profoundest convictions, were presented in various statements in that Report, and subsequently in other publications of the Association, and were sent forth to thousands of readers among the scattered churches of our faith.

During the year that has elapsed, we have heard many speak of that declaration of belief, not in tones of censure, dissent, or surprise, but, on the other hand, in tones of entire and hearty approval. They rejoiced to see an AFFIRMATION. The exigencies of our position called for it. It was indeed a simple thing, and no more than was before in all their hearts, and on all their tongues. But they wanted to have it uttered by our united voice. They wanted it should be proclaimed by the largest Association known in our body. They wanted to inscribe it on the highest banner that floats over our head. We mention this as evidence of the just and sound habits of thought that prevail among us. Rejection of the points we have named undoubtedly there is, but it has its own circle, and stands apart by itself. The common courtesies of life may cast us among those who favor that rejection ; but in the matter here referred to, there is a gulf between their minds and our own. We express no opinion, we utter no admonition ; we state a simple fact ; — it is a gulf that is between us, marked and broad ; and it is hardly possible for one who does not mean to misrepresent to mistake the different positions we occupy. And we here proclaim again the affirmation which we made a year ago, that our belief is a belief in the divinity of the mission of the Son of God ; in Christianity as a special Divine revelation, supernaturally communicated and authenticated to mankind. We place our hands on the Scriptures, and we say here is a voice from heaven, here is light from God on the path of life, here is authority higher than man's on the question of man's duty and destiny, the way of his peace, and the hope of his eternal life.

We cannot dismiss this subject without protesting against an inference which has not unfrequently been made. Through the perfect freedom with which all opinions in our

body are avowed, by the former connection with us of some of the most prominent defenders of an anti-supernatural theology, as well as by the unwillingness we have manifested to pronounce any open and formal excision, an impression has come to be entertained, even among those from whom we might expect a more enlightened judgment, that our modes of thought naturally issue in doubt, and our denomination is a school of unbelief. We have no fears that such a conclusion will abide in the mind of any one who has the slightest acquaintance with the historical and logical development of opinion. It was not Unitarianism that gave rise to the deistical flood that swept over England a little more than a century ago ; but it was the learning, moderation, and wisdom of a new class of divines, avowing doctrines far more in harmony with ours than with the earlier English belief, who turned back that desolating flood, and laid the foundations for a truer and heartier faith. It was not Unitarianism that gave rise to German infidelity ; but here also the return to a Christian faith is found by a departure from an antiquated theology, by a new and sounder interpretation of Christianity, which shapes its features to a growing accordance with the positions which we maintain. And what is the cause of the scepticism that is lifting up its voice now ? It may serve the purpose of some oracularly to shake their heads, and utter the awful word " Unitarianism," as if that were the cause. But men of the least information must perceive that such a solution compliments Unitarianism too much. It assigns to it a degree of diffusion and power which perhaps these very persons have in the next breath denied. Anti-supernaturalism is breaking out in spots wherever the English mind is spread over the world. What gives its advocates their power ? It is that they speak out what is the secret thought

of thousands, of all sects, and in various lands. We may not be able to discover the full cause of this phase of unbelief. Every now and then there comes up a new disease, whose diagnosis the wisest physician cannot give. Something akin to this is true in the world's body of feeling and thought. This form of scepticism appertains to this stage of the world's culture, to a development of science and material prosperity by which we have been absorbed, to the false claims of inspiration, interpretation, and authority, from which we have not yet been disenthralled. How absurd to speak of it as the diffused spirit of one little sect ! It is a want of ventilation in the air which all sects breathe. And where shall be the remedy ? To think of finding it by a resort to old phrases and creeds and authority, would be like hoping to restore a sick man by dressing him up in the clothes which he wore in his former days of health. We have got to meet this temper of the modern mind by open and manly discussion ; we have got to construct a Christianity in harmony with the manifest claims of a true science and a fair criticism ; it is our Unitarian theology, and the spirit of our Unitarian literature, which is at this moment the strongest barrier against the tide of unbelief ; and should infidelity come in like a flood all over our modern civilization, Christianity would find its safest and longest defences in the households and hearts of the Unitarian Church. The works of Nathaniel Lardner, and John Locke, and Andrews Norton, will redeem this prophecy from seeming a mere empty boast.

While, therefore, we have expressed our affection for those old Congregational churches in which we have had our spiritual training, — while we have reiterated our belief in the Divine authority of the message which Jesus Christ brought to the world, and have marked the line which sep-

arates us from the anti-supernaturalist of the day,— we must declare, on the other hand, that we have not constructed a narrow, technical creed, which is averse to all progress, and frowns on all inquiry. We should be false to all our antecedents, professions, and instincts, if we did not allow and encourage a large and generous freedom. We have no idea that any statements of Christianity which we can make constitute the last words of infinite truth. There is a sophism over which the great living British essayist has spread the brilliant colors of his rhetoric, and which seems to lie at the basis of the common assumption, that a religious creed ought to be something unchangeable. He maintains that the science of Divinity is not of the nature of a progressive science. It is simply a matter of revelation, something therefore fixed and certain, and no more can be known about it now than was known centuries ago. He holds up in contrast with this all the inductive sciences, chemistry and astronomy, for example, as sciences in which the law of progress properly obtains. But why does it obtain? Absolute truth is just as much a fixed and unchangeable entity in material things as it is in moral things. But while the truth is fixed and unchangeable, the measure we apply to it, namely, our minds, is continually varying. As its capacity enlarges, it comprehends new and higher relations; and the written characters of God's words ever intimate fresh views to a growing intellectual and spiritual development, just as the features of God's works suggest a progressive knowledge the more fully they are understood. We are not afraid of free thought; our only safety is in free thought. The sceptic's position can be undermined only by patiently studying it, comprehending it, knowing just how deep he goes down, and by going down deeper still ourselves. We are most afraid of that

timid conservatism which declines all thought. It is easier to give a hard name, than to try to lead one through the intricacies of a dark passage with a gentle and loving hand. The work which our denomination proposed in the outset to do, was to reform theology. That is its work still. If content with the few points we have settled, we fit them into the framework of a creed merely for present shelter and peace, we fall ingloriously upon the same ground occupied by all other sects, and the work of reform will be taken out of our hands. Our mission from the first has been to the educated mind of the country. There is a division of labor in this great work of teaching Christianity to the people. One portion of this labor is not to be spoken of as above the other, for each is a compliment to the other in this all-bountiful and blessed ministration. We do not move and sway the popular heart as do some. We need the profoundest words of our scholars and thinkers, to enlarge yet more our mental horizon, and to lift up to a calm and undisturbed height that sun of truth, which now, for thousands, leaves dark and chill many of the hill-sides and valleys of life.

Nor is it in theology alone that it becomes us to cherish a spirit of reform. We shall be true to the primal teachings and manifest tendencies of our faith only when we look with a friendly eye upon all those changes in moral and social life which wide-spread multitudes of our fellow-beings, not totally depraved, but moved at times by high and generous instincts, are laboring to bring about. The unrighteous subjection of one race to another, the unchristian prejudice against caste or color, the awful institution of war, the suffering and spiritual destitution that keep down thousands of the poor in our cities, the intemperance and licentiousness that still riot in our semi-pagan civilization,

—these and other evils are moving the hearts of thousands to put away such reproaches to the world's age,—these mightiest infidel arguments against our nominal Christianity. By all the teachings and hopes of our faith, it becomes us, in wise and consistent ways, to be foremost in these enterprises of reform. If we stand aloof from them, and criticize them with a cold eye, and speak of them as vulgar, we deserve to be swept away as a denomination, and the sooner that fate befalls us the better. By our activity and zeal in such reforms, we may put ourselves in connection with popular sympathy, and wed true thought and holy action together. Here we may find some of the elements of our denominational growth and prosperity, and contribute something towards building up the Church of the Future.

It only remains that we add some details of the operations of the last twelvemonth, as a brief historical view of the year.

At its commencement, the Executive Committee found themselves deprived of the services of the Secretary, who, for three years, had filled the chief office of the Association with a devotedness, wisdom, and urbanity which everywhere won friends to our cause. It was a source of gratification to the Committee, and of great assistance to his successor, that the fruits of his observation and experience were still open to us by his connection with our Executive Board.

Early in the year the attention of the Committee was given to a consideration of the expediency of making a change in the form of the publications of the Association. For reasons which have been stated elsewhere, and need not here be repeated, the experiment of a Quarterly Journal was tried. Three numbers have been issued, and have

been distributed among auxiliaries and subscribers. It is intended that they shall in part take the place of the tracts, which, however, will not be wholly superseded. The experiment has met the expectations of the Committee, and has proved, we believe, not unacceptable to our friends at large.

In surveying our methods of activity, it has seemed to the Committee that one link has been wanting in the chain by which we make available the sympathies and charities of our parishes. The interest awakened by any presentation of our claims was often lost through the impossibility of finding any one to gather its fruits. To supply this defect, the office of a Missionary Book Distributor and Collecting Agent was established, and the Rev. J. G. Forman was appointed its incumbent. He has labored in this capacity but six months, and these have been in that season least favorable to the prosecution of his plans. Enough, however, has been done to prove the great importance of this instrumentality, and to lead the Committee to congratulate themselves upon the appointment of one who has such rare qualifications for his laborious but most useful service. We anticipate the best results from his connection with the Association. We have made arrangements with Rev. Henry Emmons, of Vernon, N. Y., to undertake a similar agency in the State of New York, to which service it is hoped that, without dissolving his connection with his parish, he may be able to devote several months every year. A Missionary and Colporteur for the State of Maine is greatly wanted, and the Committee regret that attempts to secure such coöperation have as yet proved unsuccessful.

The need of larger accommodations in the office of the Association led the Committee to provide the rooms of

which they took possession this spring, and which, on the evening of March 9th, were appropriately opened by exercises of devotion, and by an Address from the President of the Association, since printed as one of our tracts. The Committee hope these rooms may be found convenient and agreeable to all our friends, and that laymen and clergymen, both from the city and from the country, may make them a central place of resort.

During the past year, the subject which has occupied the longest and most careful deliberations of the Committee is our manifest duty of adopting some comprehensive and effectual plan for the wider diffusion of our literature. Hindered from exertions in other directions, favored with increasing opportunities of usefulness in this direction, this seemed to be the work which, by many voices, Providence was summoning us to take up. The Committee accordingly decided to ask a conference with the friends of the Association, that we might take counsel together. The two meetings that were held in Freeman Place Chapel, on February 1st and March 1st, the plan of operations there adopted, and the purpose of collecting a Book Fund of fifty thousand dollars, — these are facts which need no more than this bare allusion to them, as they have been already fully detailed in the publications of the Association. The Committee will dismiss this subject with barely adding, that probably no work ever undertaken by us encountered so few objections, was received with more unanimity, or has been started with tokens of a more cordial support. Over ten thousand dollars of the sum proposed has been raised. Shall not the memories and the hopes which belong to this anniversary, and which cluster around this place where we are assembled, — shall not the prayers and exhortations, the inspiration and resolves of this meeting, — infuse fresh

vigor into this noble enterprise, and secure its successful and speedy achievement ?

In no other way can we do so much for the truth. By a fresh and able literature, a small denomination becomes powerful. The Liberal divines of Holland were outwardly a feeble sect,—they took no hold upon the people, their churches were few in number, and were under the ban of an exclusive and bigoted odium. But by the learning and ability of a few writers, they shook the credit of the Augustinian theology on the Continent, they took possession of the English Church ; their influence is felt by millions of minds to this day, nor can the deep furrows they ploughed into the world's thought ever be effaced. It was their literature that did this ; and what a feeble instrument was literature a hundred and fifty years ago compared with what it is now ! If that was done in the green tree, what may be done in the dry ?

Several weeks ago a circular was sent to many pastors of our rural churches, suggesting a mode of supplying all the families in their parishes with our best religious books. The conviction is felt that, as a denomination, we have too much neglected this means of religious instruction. Hundreds of families purchase the works of other denominations, only because none of our books are offered at their door. By supplying all family libraries with our literature, we should be taking an important step towards securing an enlightened, well-grounded, and stable faith, and should make the best provision especially towards educating the young in the way of truth and sound doctrine. The Committee are happy in saying that the proposition has called forth in many instances a prompt and cordial response ; and we see no reason why more may not be done in the next twelvemonth in the distribution of books, by twenty

colporteurs now at work in our country parishes, than has been accomplished in the preceding fifteen or twenty years.

In regard to the character of the books which the Association may publish, the Committee know of no security that can be given except that afforded by their careful deliberation and best judgment. They believe no other security will be asked. The trust laid upon them carries with it an implied confidence. They believe that no act of theirs has impaired it. The books hitherto issued have met a cordial reception throughout our denomination. Of those most recently published, the Essay by Rev. Mr. Clarke on "The Christian Doctrine of Prayer" has been commended on all sides for its good sense and devout spirit, while the new editions of Eliot's Discourses, Channing's Thoughts, Worcester's Bible News, and The Gospel Narratives, furnish works to which no objection has ever been urged. It seems desirable for many reasons to obtain new works from the ablest pens we can command. Nor should all care be bestowed on publications for a popular and ephemeral effect. By the cheap issue of some standard theological works, we believe an important service would be rendered to clergymen, theological students, and laymen of a wide and liberal culture.

The Executive Committee have now presented the principles upon which they believe this Association is based, and the method of action by which they hope those principles may be carried out into activity and force. As we look around us, we gratefully feel that we have much to fill our hearts with courage and hope. The signs of prosperity in nearly all our parishes are too manifest to be mistaken. Every year they are growing stronger and stronger, — not in material strength alone, but in a clearer comprehension of the truths which we profess, in a resting upon them with a more

decided and positive assurance, and in an increasing spiritual insight into the divine depths of their power and peace. We must not fail on this occasion to extend our sympathies and greetings beyond the circle of our old societies, and to offer our fraternal affection to our friends in San Francisco, who for the past year have enjoyed the labors of one whose zeal and diligence are well known in all our churches, and who has built up, we believe, an enduring light-house and fortress on the shores of the Pacific. It has given us pleasure to hear of the bright hopes that open before our friends in Alton, Illinois, who are to be favored with a new house of worship, and with the ministrations of a young brother who has given to them the zeal of his warm heart, and the strength of a devoted life. The dedication of a new church in Detroit, and the prosperity enjoyed by the society of our friends in that place, as also the rapid increase of the society in Chicago, making a church recently enlarged insufficient for its wants, are facts which deserve a grateful mention. We may be permitted also to rejoice with our friends in Charleston, South Carolina, who have lately taken possession of their new and costly church, — one fruit, with many others of a more spiritual and enduring kind, of the long and faithful ministry which they have enjoyed. To new societies of our faith recently established in Lancaster, New Hampshire, in Jersey City, New Jersey, in Milwaukee, Wisconsin, and in Austinsburg and in Jefferson, Ohio, we offer the hand of fellowship, and our prayers for their prosperity and success. To speak of other places by name would exceed the limits of this Report.

For purposes of future reference, it may not be improper here to record, that the aggregate receipts of the Treasurer during the last year, including the contributions for the Book Fund, amount to \$16,168.31. Four thousand volumes

have been sold by the Association, most of them at the office-rooms, and twenty-four names have been added to our list of life-members. Of the ten thousand dollars bequeathed to the American Unitarian Association by the will of the late Augustus Graham of Brooklyn, N.Y., the Trustees named in that will have now five thousand dollars placed to their order, and that sum is on interest accruing for our use.

With one word, invoking renewed diligence and coöperation from all, the Committee will conclude.

It will be seen by the statements made in this Report, what is also well known from other sources to all the members of the Association, that we propose to enter now upon new and enlarged plans of operations. With reference to such plans the Executive Committee have incurred unusual liabilities, in leasing new rooms, establishing a periodical, assuming the responsibility of publishing large editions of books, and entering into engagements with new agents of the Association as missionaries and book-distributors. The Committee have acted under a conviction that all this was called for by the exigencies of the times, and would meet with the approval and support of our friends. We look now to the future to reveal to us whether we have read aright the signs of the times and the feelings of our friends. One fact our duty requires us to state with the utmost distinctness. These enlarged plans and increased expenses cannot be met by the degree of support hitherto accorded to the Association. There must be a wider sympathy in its objects, there must be more devoted labor to advance its cause. Shall the future show that we all, pastors and people, will do more to maintain this agency for advancing truth and righteousness in our land? That is the problem which every coming week and month will help to solve. The Committee have

no interest in sustaining an institution which our denomination does not want. They can have no heart to labor for an organization which is on the road to decline and death. We will not believe that this is the fate before us, but that we may enter upon a career of new vigor and augmented usefulness. Nor will the Committee refrain from naming one specific duty which may promote this end. It is the duty of SYSTEMATIC CHARITY. The affairs of our Auxiliaries, and the collections of annual aid for the Association, have fallen into a degree of irregularity, and utter want of system, most trying to any lover of order, and most fatal to the aggregate of our receipts. The remedy may be found in every Society's fixing the time of the year when it will collect its aid for our cause, and in making its collection then, as a part of the established and unfailing charities of the parish. The Committee cannot but hope that a matter so intimately connected with our prosperity will not be overlooked, and that a disposition will on all sides be manifested to coöperate with plans adopted to remedy the defect. In this matter, and in all matters connected with our common interests and hopes, let us work together with fraternal confidence and good-will. Great trusts have been put into our hands ; we would discharge them in the spirit of a thoughtful stewardship. Great opportunities are before us ; we may well pray that we may have a disposition and a determination to improve them. We know not how long we may be continued in the vineyard where our Master has assigned us our work. Since our last anniversary some have departed from these scenes of earthly labor with whom we have taken counsel and shared the toils of duty. For his long services to the Association, for his earnest spirit, for his promptness in duty, for the frankness and cordiality of his manners, our late Treasurer was beloved by all. We remember the inter-

est he felt in these anniversaries, and it is no formal custom, but a sincere prompting of our heart, to offer this tribute of respect to his name and memory. Since his departure, we have taken leave of another friend of our Association, one of its founders, and one of its earliest Secretaries. Many of the plans of the past year will ever be remembered by pleasant words of counsel which he gave in regard to them. By his learning, ability, dignity of character, his long ministry, and the services he rendered to historical research and good letters, he was an honor to our denomination and profession, which mourn his removal in the early maturity of his powers. And still later, within the present month, one who has uniformly and eloquently upheld our cause for more than half a century in the place where his ministry commenced, a respected father in our church, whose venerable form gave dignity and grace to those assemblies which he unfailingly attended, has closed his useful and honored career on earth. As we look to all these removals by death, we feel that it is no small share of earnest enterprise and zeal, of careful and accomplished scholarship, of long tried and garnered worth, that has been taken from us by the loss of Fairbanks,* Young,† and Thompson.‡ And once again, while we are making these preparations for this anniversary, the tones of the funeral bell are borne to us on the Western breeze, announcing the departure of Huidekoper,§ a patriarch of our faith beyond the mountains, who has commended that faith to all who knew him by his clear

* Hon. Henry P. Fairbanks, of Charlestown, died February 14th, 1854, aged 45.

† Rev. Alexander Young, D. D., of Boston, died March 16th, 1854, aged 53.

‡ Rev. James Thompson, D. D., of Barre, died May 14th, 1854, aged 74.

§ H. J. Huidekoper, Esq. died at Meadville, Pa., May 22d, 1854, aged 78.

understanding, his guileless life, the childlike piety of his earnest German heart. The originator and founder of the Meadville Theological School, his monument is an institution that will long bless that great valley of the West which he loved so well. May all these remembrances awaken thoughts of the time when we too must give an account of our stewardship !

PUBLIC MEETING.

THE Public Meeting of the Association was held on the evening of the 30th of May, at half past seven o'clock, in the Federal Street Church. The President, REV. DR. LOTHROP, in the chair, who opened the meeting with prayer. The Secretary read extracts from the foregoing Report, after which the President stated that two gentlemen had been invited to read papers on assigned topics, and two other gentlemen to follow them with speeches. The gentleman who was expected first to read a paper was REV. DR. NEWELL of Cambridge, who had prepared an essay for the occasion on the Future Church of America, or the Future Development of Christianity in this Country ; but owing to a temporary difficulty in his voice, he was unable to read the paper himself, and had requested the President to read it for him. DR. LOTHROP then read as follows : —

“ We hear of the *Romish*, of the *Greek*, of the *Gallican*, of the *English* Church. There is yet to be an *American* Church, — a Church which, being part of the true Catholic Church of Jesus Christ, shall be, at the same time, own child of the American spirit, and a natural representative of the American mind. The population of this country, composed as it will be of various materials, variously distributed, will ere long settle down into one general type, locally diversified, of course, in many of its super-

ficial aspects, but everywhere essentially the same, or in process of becoming so. With the Anglo-Saxon blood that runs so strong in its veins, other elements have been entering and will enter into vital union. But though it will be the vital product of many fused nationalities, amalgamated with the leading race, it must soon acquire, under the common influences which are pressing upon it with a power unknown in any former age, a marked and homogeneous character. It will have a certain distinguishing constitution of mind, growing up naturally in this New-World atmosphere, on this New-World soil, shaped and tempered by the government, the institutions, the opportunities, the circumstances of every kind, which act upon it, like the air we breathe, with a constant, all-encompassing, and irresistible power.

“Now this character, this constitution of mind, which is already beginning to assume its definite expression and its permanent form, will not be chained down by precedents in religion, any more than in anything else. The old religious traditions, the old religious fashions of Europe, may be reverentially accepted by it for a time, but not for ever, — not long. It will criticize and question and change them, where it can change them for the better. It will ask, not what has suited others in a different country, in a former age, but what will suit itself to-day. It will strike out its own path, and at length build its altars in its own way, for its own use. It will crave and seek, and sooner or later find, an administration of religion corresponding to its needs and tastes. It will demand, and will at length have, a Church whose spirit shall be of kindred essence with the spirit of its own life. Now what may we expect that Church to be? Answering the question, a bright vision opens itself before me, — a pictured image of that for which I look. Glimpses of a fair and goodly structure, half hidden in the distance, and veiled in a golden haze, flash upon me as I strain my eyes into the world’s dim future. I see inscribed on its walls, and around the name of Christ that blazes in the front, the prominent watchwords of the Zion to come. Nestling among the folds of its banner, and shining in the morning light, as they are revealed one by one to the asking eye, they fill the soul with joy and hope. They are such as these: ‘Liberty, Holiness, Love; Activity and Progress; Simplicity and Good

Sense ; Devotion without ostentation or cant ; Piety without asceticism ; Zeal for truth without bitterness ; Application of Christian principles to the daily life.'

" But to speak more distinctly, and without metaphor, it seems obvious, at the first glance, that one marked and all-essential element in the future Church of our country, running through it, and moulding its outer and its inner life, must be that same element which beats through the heart of our nation, and makes America, with all its faults, what it is, and will yet make America what it ought to be,—I mean the spirit of Liberty. The Church which is to meet the wants and to win the just suffrages of such a people as ours, must be a Church in which all are free to inquire, free to speak, and free to act. The whole atmosphere of our American society and our American life is one of individual and independent thought, securing to each man (each man, I mean, of a white skin) the largest freedom. It is impossible in such an atmosphere to fetter the minds of men to any old formulas of doctrine, or to make them receive as finalities either the traditions of the past, however venerable, or the new revelations of the present, however brilliant and winning. They will not be bound to the car either of a Calvin or a Channing.

" We see continual and striking evidences of the increasing freedom of thought and speech, not in one quarter only, where we have long learned to look for it, but in all directions. The frank utterance by orthodox divines of views which would once have cast them out among the heretics of the Church, but now, however strenuously opposed by many of their brethren, leave them surrounded by a host of admirers and supporters, shows plainly enough that our people mean to have their religious liberties as unshackled as their political. Such men as Bushnell, Park, the Beechers, while they are the self-relying pioneers of a truer theology than that in which they were born, are at the same time living witnesses of the tendencies and the spirit of our country and our times.

" These tendencies are all in the direction of freedom, largeness of thought, independence of speech, and utterly opposed to the servitude of creeds, to the narrowness of sectarianism, and to the

bigotry and exclusiveness that cannot long thrive in the sunlight and the open field. Free thought, free inquiry on the great themes of religion, is not only what Christianity asks, what truth demands, what humanity claims as its birthright, what the soul born for action and for progress will have or it dies ; it is what the characteristic spirit of this American people, born with them and fed in the wilderness, growing with their growth and strengthening with their strength, will crave and insist upon more and more with the higher tone of education, and the increasing and diffused intelligence of the generations to come. We may be sure, then, that one great element in the future Church of our country will be that for which the Unitarians have earnestly contended from the beginning, viz. *Liberty* ; *Liberty* of thought, *Liberty* of speech, *Liberty* of action.

In the second place, a Church such as I have described, and a Church such as this country naturally will crave, will be a Church of *Progress*. Nothing else among us is fossilized and stationary ; — neither can theology be, or the practical administration of religion. They must throw themselves open to the light which streams in on every side from the world's advancing day. When I speak of *Progress*, I refer, I need hardly say, not to any radical or revolutionary change, but to that steady, quiet change which may be expected to go on in the opinions and usages of a Christian people, who are at liberty to think as they please, and to speak what they think. There are certain central truths, — fixed points of religious faith, — which are the same yesterday, to-day, and for ever. In these there can, of course, be no progress : but their application to life and duty, and their relations to other truths, and their full development to their ultimate results, it is our part to bring out, and so to advance. Around them, too, in the eddying whirl of human thought, have gathered errors, superstitions, metaphysical subtilties, false doctrines, small and great ; and these it is the province of a true Church, shaking off the bondage of the past, to examine, to sift, to renounce, and to expose ; and, as it clears them away from its path, to ascend to a wider and more open view of the glory of God, of the mission of Christ, and of the destiny and prospects of man. I say that a free

progressive Church, in the sense of which I have spoken, is the Church which must commend itself to the minds and hearts of a people whose whole life and being, individual and national, is instinct with the elastic forces of freedom and progress.

“And for the same reason this future Church, to be in harmony with the spirit that burns around it, and to keep up with the rushing movement of this energetic nation, must be a working, not a dozing, dreaming Church, asleep on the soft cushions, while the full cars from the North and the South, the East and the West, are thundering by. It must be a Church of healthy *activity*, stretching out its hands in every direction that opens itself to its offices of faith and love; taking its high part in the moral and religious enterprises of the time, and giving out its light, not only in some narrow sphere, but as far and as brightly as the light will shine. And while it does its work steadily and faithfully for those who are nearest, it will not be unmindful or unhelpful of those who are farther off. Doing first the immediate and special duty to which it is called in its own neighborhood, it goes out on the errand of its Master to a larger and larger circle, as it has the means and can find the way. The spirit of the Saviour's life, and the spirit of his religion, is a missionary spirit; and so utterly opposed to the selfish, slothful, miserly spirit which locks up its sympathies within the petty interests of its own home and its own village.

“Now, the character of our American people, find what drawbacks in it you will, is in sympathy with that missionary spirit, wherever it proposes a practicable end, and operates in a feasible way. They are constantly called upon and accustomed to extend their views to distant states and the years to come; to think of the millions afar off, and to lay plans for the future, — for others as well as themselves. They are naturally led to a largeness of vision, a largeness of plans, a largeness of sympathies, which, under a different government, with different training, they might not be expected to have. The future Church of our country must be in accordance with this expansiveness of the American mind, or it will be weighed in the balances and found wanting.

“And so, also, we have a right to expect in our American Zion

a living *earnestness and fervor* in all its movements, in the administration of its services, in the propagation of its truths, and in its works of brotherly love. What is seen in all other departments of thought, in all other subjects of human interest, in all other spheres of human action, to an intenser degree than ever before, must not be absent in this, the highest of all.

“The want of a strong and glowing religious sensibility, of a full emotional life, expressed both in words and in deeds, — however such a want may be overlooked in particular churches peculiarly situated, — must, in the long run, be fatal to any Christian denomination in our warm-blooded America. And that which has most of it, in union with the other virtues which make up the Church of one’s hope, will have the strongest hold upon the minds and hearts of our people.

“Then, — to look at the subject on another side, from another point of view, — while the character of our countrymen will demand in the Church, as well as in the forum and the state, life, energy, activity, progress, and a wide-awake, fervid interest in the things which concern it, it will at the same time demand freedom from cant, from extravagance, from exaggeration. The American mind is eminently marked by its judgment and practical good sense in all the affairs of life, and in all the subjects on which it lays out its strength. With the universal diffusion of the means of education, and the constant increase of intelligence, this characteristic will be more strongly and more generally developed, and it will be more directly and more vigorously applied to religious themes. And as in the free movement of thought they gradually shake off the bondage of ecclesiastical tradition, and come to examine for themselves the controverted questions of theology, the men and women of the century to come will, with the American instinct, choose that form of faith which is most simple, most reasonable, most in harmony with the revelations of Nature and the conclusions of a sound philosophy, while it interprets without violence the language of Christ and the tenor of the Scriptures. And with the same practical discernment, and the same tendency to judge of the truth and goodness of a system by its practical results, they will choose, they will at least approve

and be ready to receive, as soon as the way is open, that Church which, while it fully satisfies the intellect, spends its strength more on life than on doctrine, more on good works than on set worship, more on the wants of the heart than on the questions of the head,—that Church which labors more anxiously to teach what the men of this country and this age have to do, than to dissect and expose the theological or moral faults of their fathers; which aims, with all its might and all its skill, to rebuke and to cure the sins of the living, rather than to assail the errors of the dead.

“The Church which is most surely to win its way in this country must, both in its doctrinal ideas and in the application of Christian truth to life and duty, address itself alike to the *devotional* sentiment and to the *plain good sense* of a sound-minded and intelligent people, accustomed to think and judge for themselves. It must be a manfully *rational* Church, protesting against erroneous and contradictory doctrines, and especially against those which becloud the character of God, and the prospects of men. And yet rational without scepticism; and rational, too, without coldness; and rational without invading the precincts around which God has drawn the impassable line; without denying the surrounding region of mystery in which we are embosomed, and which ever broods over us so solemnly; without attempting to define rigorously, or to explain with minute precision, every point of Christian doctrine,—the relation, for instance, of Christ to God, or the agency of his sufferings and death in procuring the salvation of the world. But, acknowledging the darkness which rests on certain passages of God’s providence and the Gospel, it loves and seeks the light which this darkness only sets off. It dwells in clear and intelligible ideas, whenever it can reach them.

“Such a Church, too, while it will not hesitate to criticize, to condemn, and to reject the errors and superstitions of the past, will steadfastly cling to the truth which may be imbedded in their midst; and, while it protests against what is evil in doctrine or in practice in the denominations around it, it will gladly welcome and adopt all that is good. It will be wisely eclectic in its character, taking from every quarter that which, having a solid basis of truth,

must form a part of the Rock on which Christ shall build his everlasting temple. Without seeking the middle way as a matter of policy, it will often be found in it, because it is the way, not only of safety, but of truth. There are many cases, however, in which there is no such thing as a half-way course between two opposing opinions or measures ; one must be right and the other wrong ; and to attempt a compromise between them would not be moderation and wisdom, but folly. There can be no just medium but truth. ‘ Real moderation,’ said one of the modern saints of Freedom, her champion in the Old World, as he had been side by side with Washington in the New, ‘ Real moderation consists in seeking that which is true,—that which is just,—and firmly adhering to it. If one man says that four and four make eight, and another asserts that they make ten, is he the reasonable and moderate man who divides the difference, and contends that four and four make nine ? ’

“ Furthermore, in glancing into the future and catching the form and pressure of the Church which it is to bring into birth, I cannot but hope that, while it shall be all alive with the spirit of Liberty, it will be warmed through and through with the spirit of Brotherly Love. I look forward through the mist, and see, or fancy I see, within its walls a land of brethren, free but united, standing fast in one spirit, with one mind striving together for the faith of the Gospel, and laboring for the good of their fellow-men.

“ With the unrebuked, unfettered individuality of thought and wide freedom of action which will assuredly characterize it, there is yet another element essential to its preëminence and its growth ; that, I mean, of which Christ thought and spoke in his last hours, when he gave his disciples the new commandment, and when he prayed to the Father that they all might be one. That Church, whatever its leader and its name, which shall be organized in such a manner, and animated with such a spirit, as to bring its members into contact and living sympathy with each other, and make them willing fellow-workers in all Christian ordinances and enterprises, has, in this at least, a claim to the promise of the Saviour’s presence and the Father’s blessing.

“It is unnecessary, perhaps, to add, that such a Church as I have indicated can only be sustained and carried on by an able, devoted, and accomplished ministry. It will demand the highest intellectual training, in union with evangelical fidelity and fervor, to meet the requisitions and to supply the spiritual needs of the coming age.

“A Church which shall produce and supply such a ministry, will flourish even in spite of a defective organization and grave errors in doctrine; but with a wise order and a true and reasonable creed, it will carry all before it. It may be thought by some, that, in these foreshadowings of the future, I have only thrown off a fancy-sketch, drawn and colored by Hope; that I have described what one’s imagination and one’s wishes love to see in the clouds, rather than what, amid so many surrounding uncertainties and so many mixed elements fermenting in the heart of our country, we have any right with confidence to expect.

“But, be it so or not, it is good for us to gaze on the possibilities of the future, and to place before ourselves a high ideal, towards which God and our own hearts command us to press forward ourselves, and to prepare the way for others. Better an over-sanguine faith, working with heart and hand, than a cold, sluggish scepticism, that will do nothing because it hopes nothing. That scepticism, while it thinks itself wise, is a fool. A much higher and more Christian wisdom is that which is embodied in the axiom of one of our American doers of good, now gone to his Master among the children of God, who, I remember, used to commence his addresses on his chosen theme with the words, worthy of being written in letters of gold over our churches and our halls of legislation, — ‘Whatever *ought* to be done *can* be done.’

“Which of the elements of the Church for which we look already exist and are in healthy growth in our own Unitarian body, and which we have yet to infuse into its being, or to develop more vigorously, I must leave to others to consider. Whether such a one as I have roughly described will spring up under a special name and establish itself through a separate organization, or whether it will gradually instil the leaven of its spirit into all denominations, and — by modifying their statements of doctrine,

and enlarging their tone of thought and feeling, even while they adhere to ancient forms of discipline and worship, and while they move under the same old banners, with the same party names—bring them into approximation, and real if not nominal communion with itself, is a question also which I cannot undertake to discuss without trespassing on the time which may be better occupied by others. I shall simply express my belief that in both these ways—the one more public and showy, the other less direct and visible, but hardly less important—the grand result will finally be reached. Meanwhile, to each church and to each man that looks for such a consummation, and hails the signs of its coming, it is a true voice which says:—

‘In God’s good time, if not in ours,
Upspring at last the long-sown flowers ;
And where the rough wild-thorn was found,
Beauty and fragrance fill the ground.
In God’s good time, if not in thine,
The finished temple courts will shine.
Wait thou His day ; *work* thou and wait,
And open wide the opening gate.
Thine angel beckons thee ; press on,
And do thy part, till all is done.’”

The REV. MR. STEBBINS of Fitchburg then rose and said :—

“ Mr. President, — I have listened with pleasure to the excellent and well-considered paper which you have just read. I have been especially pleased with the modest firmness of its views, equally removed from extravagance of expectation, and the depression of hopelessness. The sobriety of its style is very refreshing.

“ The question which is opened in the discussion you have read, when stated in its simplest form, takes this shape,—Are there any indications of a spiritual unity and harmony? And have we, as a religious body, anything to do with it? Shall religious thought culminate in the great principles of the New Testament, or shall it remain for ever spread out and dissipated through these low sectarian levels?

“In the first place, Sir, I think it is evident that the Church cannot always be contained in its present folds. The unsettled state of theological and religious affairs sufficiently indicates this. The Creed no longer represents unity of belief, and the leading minds are coming to feel that the unity which the Creed contemplates is not necessarily Christian unity. There is a tacit—I had almost said a shrewd—ignoring of popular formularies, without openly renouncing them. However hazardous and embarrassing this may be to those who adopt it, it is an unmistakable indication that there is a yearning for something more comprehensive. It is an indication that there is a longing to walk in the broad daylight of universal truths, and not by the farthing candles of partial theories. The style of preaching is in the same direction. Never in the history of preaching has the pulpit relied so much for its success upon its appeals to the common consciousness, assuming the simple truths of the New Testament.

“Sir, reference has been made in the paper which you read, and also in the report of our Secretary, to our theological literature, the books and occasional sermons of the day, which have appeared in our own country and in England. No one can run his eye over these writings, without discerning this remarkable characteristic, namely, a demand that theology shall be made amenable to the facts of human nature; and that men are beginning to feel that a theology without these facts, or at discord with them, is *not* a theology. Nothing can be more in the direction of universality than this. Reference has been made to the position of some distinguished preachers and theologians. What, Sir, is Dr. Bushnell’s book on Christian Nurture, but the report of a trial of the dogma of total depravity, with human nature upon the stand; and where, in view of all the evidence in the case, the theologian condemns the great dragon to be bound in chains for a thousand years? What, Sir, is Mr. Park’s sermon upon the theology of the intellect and the feelings, but an attempt to coördinate theology with the facts of human consciousness, and show that the error of the system consists in passing truths from one domain of our being into another, as current coin? What is that remarkable book, *The Conflict of Ages*? What is Mr.

Beecher's moral steamboat, with the paddle-wheel on one side reversed? Sir, in a nut-shell, it is the remonstrance, the indignant remonstrance, of human nature against a system which was constructed without its counsels! It is an attempt to bring theology to the facts of human nature. And then, Sir, there is another book, very different, yet very like these in its main object: I mean that theological lyric, *Regeneration*, where the writer, from the counsels of consciousness, the facts of human nature and experience, and the words of Christ, sets the mighty theme to music which the stars might sing! What is the direction of that book as a power in theology? It is an attempt to show the harmony of a great doctrine with a bleeding experience. It makes theology amenable to human nature! And why do these books circulate right over party lines, current everywhere? Sir, it is the power of the best thinkers among us in the direction of Universal Truth!

"But, Sir, there is another tendency, too important to be overlooked even in the most brief survey. It underlies, supports, and includes everything else. It is the inherent desire of the mind of man to see truth in its symmetry and completeness, rounded up and entire. It is this that has constructed and reconstructed the mighty fabric of metaphysics. It has had its representatives in every age and nation and people under heaven, from Thales of Miletus to Sir William Hamilton. These men do not belong here nor there,—they are citizens of the commonwealth of thought; they are the representatives of the mind of man in its efforts to attain the unitive truth. The passion for system-making, which has cut the world up into sects and parties, is one form of this tendency. Men have desired to see *their* truth complete, and, grasping subjects which they did not entirely compass, rounded them up too soon, so that when they were finished they were not round, but flat. And this is precisely the condition of every sect in Christendom to-day. Still the mind of man aspires to the complete, the symmetrical truth;—and it *must*: it is the soul of civilization, and the power that informs the world. And perhaps there is no more sublime testimony to the glory of the truth as it is in Christ, than the fact that no system of philosophy or theology

has yet been constructed great enough to contain it ; but Christianity has arched over it, as the spangled night-heavens spread out above a shepherd's tent ! And still the mind of man aspires to the symmetrical truth !

“ Sir, I am no enthusiast upon anything. But while our hopes and expectations are chastened by history, I firmly believe that we have substantial ground to stand on, and rest on a faith that a Church Universal is not all a dream, — that the visions of prophets and holy men shall yet be realized on this earth, and that here, among our own nation and kindred, the Christian religion may be fulfilled in all its universality of blessing and love.

“ And now, Sir, an interesting question remains to us : What part are we as a religious body acting to bring about this consummation ? Have we any part or lot in the matter ? Are there any principles that can be predicated of that Church of the Future, which have an elementary existence in us ? Without any vanity or sectarian ambition, I believe there are. I believe that, although Israel may not rest even to pitch her tents on the ground we occupy, the pillar of cloud by day, and of fire by night, will guide her at least across our borders on her way to the land of her glory and peace.

“ If what I have said in regard to the tendencies of the religious world is true, that they look towards what is higher and more universal than the present systems, the Church of the Future must be based on a few fundamental principles, which hold all the individualities of thought in a harmless solution. That is, it must be a liberal Church. A comprehensive system is a liberal system, — it cannot be anything else. We profess to be liberal ; and without making much profession, I believe we are in the enjoyment of a degree of individual freedom not possessed by any other sect. Our idea is the New Testament, as the basis of a Christian life and hope. I mean the New Testament itself, the very book, Matthew, Mark, Luke, and John, cover and leaves, in the hands of every man to judge of for himself. That is our theological test. I cannot enter here upon the question sometimes raised among us, of our need of a theology ; nor should I. With a just regard for the labors of critics and scholars, and a profound

sense of our need of their labors, it will not be inconsistent or disrespectful to these high claims, simply to consider the subject in a practical light. And when we come to this, what will be the theology of the Church of the Future? Can scholars come to anything else than the New Testament in the hands of every man, to read and understand by the best helps he can find? Will not the form of faith be the simple acceptance of the New Testament, leaving the peculiar mode of Christ's offices to the experience of every individual soul?

It may be asked, What will be the reliance of that Church that the miraculous element of Christianity will not be denied? What will be its defence against rationalism? Will it not be simply the evidence, which Christianity bears upon its face, that *itself* is a miracle, the whole of it; — that Christ was a miracle, — a miracle whose glory and mystery fill the universe; — and that on any other ground you are driven to the logical absurdity of having the mightiest working power in history without an adequate cause? Will not, *does* not, the preservation of Christianity depend upon the conservative qualities of the human mind, and the probability that the revelation of God in Jesus Christ cannot finally fail to approve itself to man's reason? And is not that our position? Is not that our theology when we are brought to the simple facts, and state the case in its most elementary form? We do not keep a depot of individual opinions, neither can the Church of the Future. A comprehensive system must *comprehend*, not *point out*. It must deal in principles, and not rules. This is the only condition in which there can be any growth in the individual or in the world.

“And this suggests a very important consideration in regard to the Church of the Future. That Church must be a growth; it cannot be made; and, sir, I think that from this point, more clearly than from any other, we can see the direction of our power. We sometimes hear complaints among ourselves, that we do not grow; and it is frequently asked from without why we do not grow. There is a little confusion on this subject in the popular mind. Growth is made synonymous with increase of numbers. This is well enough in common speech, but it is false when applied strictly. It is superficial. *Ideas* grow; organizations are

made, and they can be made very fast. But because we are outstripped in that respect, it does not follow that we have no growth. You can build a thousand houses while a tree is coming to maturity. The growth of popular sects is reckoned by numbers. There is no fault to be found with this as an every-day, loose expression, but when you come down to the bottom of things, — when you come to vital forces, — numbers are no just measure of growth. As well might you plant your garden with nails, and, when you go out in the morning and find no fresh buds bursting through the joyous earth, — like tender teeth between the lips of a nursing child, — put in more nails, and call that growth. The Church of the Future must come from vital germs; and vital germs are fundamental principles unencumbered by constructed rules. In this respect, Sir, I put our position in the first rank. I claim for it this high distinction, that it has the elements of growth: not accidental to an age, or to a particular stage of development, but true in every age and through all time! And, Sir, our slow outward progress is accounted for in the fact that we do *grow*, and are not built.

“Only on this principle of growth is the Church of the Future a desirable, or even a supposable thing. On any other supposition it would be an unwieldy shape, whose cumbrous bulk would simply cover the continent. Sir, let any sect which brings Christian faith to the test of formularies constructed in all the details of individual thought, — let such a sect make the conquest of the new world, — let it have universal empire, — what would be its condition? It would be as bungling and unwieldy as a Chinese army, where every soldier requires three men to wait on him, — one to carry an overcoat and umbrella, another to carry a lantern, and a third to load and fire. It would be in the condition of the man who won an elephant in a game of chance, — it was a great prize, but what could he do with it?

“And this brings me to the true bond of union in a Christian body, and the bond of that Future Church. We are sometimes impatient that we cannot show rank and file like other sects. It has been said that we wanted something positive, something to assert; and other sects look on us as having no bond of union.

I have never sympathized with this. I find no fault with the statement of belief made by the Committee a year ago. I do not look on it as a creed, nor do I accept it as such. In regard to this matter, Sir, I believe the ground we are on is the true ground, however imperfectly we may realize our ideal. I believe that there is not a sect in Christendom whose bond of union will bear as hard a trial to-day, without a rupture, as ours. Why, Sir, the troubles which break down the *walls* of other sects pass over us as a summer breeze sweeps a meadow ! Those sects which seek a bond of union in an expression of uniform opinion, are finding that their only security is to let the bond alone. If they undertake to define it, and make it mean one thing, and nothing else, they are scattered to the winds. The strongest bond under heaven is the Christian recognition of individualities ; and any other bond is no bond, it is mere paste. Those individualities which are repulsions in the eye of policy are attractions in the kingdom of God. The life which flows from elementary principles shall be the strength of the Future Church. And from these the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *shall make increase of the body, to the edifying of itself in love !*

“ There are one or two practical points which should be touched, bearing upon our position in relation to the future. They can be only touched. It would be unbecoming in me to make any criticisms on the conduct of this body in time past, or to suppose that it needs my counsels to direct its future course. But it would be equally unbecoming in me not to speak my own sentiments with frankness. And, Sir, I shall make no apology for saying that I think we have paid too much attention to the *heretics* among us. We have been too ready to hunt waywardness of thought. I do not suppose that Protestantism protested away the right to protest, nor do I deny the obligation that is upon us to use that right. But, Sir, if we accept Protestantism, we must accept its results ; we must be ready to take the consequences of all the aberrations of the human mind which are incident to freedom. There is nothing new among us, in the character of opinions, dangerous to faith. They have all been in the world before, and have been put

to rest. They occur, however, periodically. I have sometimes wished that the matter might be taken up *de novo*, by a strong hand, and fitted to the times. What is needed, if *anything*, is, that this work shall be done over again, and done in fashion. But, Sir, I believe we had better not waste our powder in any irregular fire upon it. Perhaps we have given the matter too much distinction already,—a distinction which it would not have enjoyed if we had let it alone. Let us rest in the New Testament, and in the conservative tendencies of human nature, that the mind of man will yet obey the great attraction and revolve around the central sun of truth.

“ Our relation to the moral and social questions which interest the public mind is an important element in our position in reference to the future. I would express the opinion with diffidence, and yet with some confidence that it is well grounded, that the clergy among us are too much divided between men of thought and men of action. The latter are in danger of taking their cue from superficial and temporary appearances, while the former are in danger of never coming to the surface to see what the world is about. We occupy a position where we can be conservative without a touch of rust upon our armor, and we can be reformatory without a word of the cant of reform, if we are only equal to our position. Any body of men who profess to be a living power to-day must feel the pulse of the world. We cannot merely follow precedents, for precedents wear out. Have not a few worn out within *two or three days*? We owe it to ourselves, we owe it to the world, to *make enough* to keep the stock good !

“ Mr. President, the subject takes stupendous dimensions, and we can stand only upon its threshold to-night. These are some of the thoughts which have come to me when I have endeavored to coördinate my own position, and the position of our denomination, with the principles and prospects of the Gospel. And, Sir, they have confirmed and strengthened me. And I cannot take my seat without thanking God that I belong to a company of men, however small, into whose ideal enter such principles of immortal vigor ! And, Sir, I had rather stand at my post, — I had rather be a carrier of bricks and mortar in this new temple of faith,—

I had rather die upon the sand at the foot of the ladder which leans against its unfinished walls, — than be a king in the dominion that shall pass away ! ”

The following paper was then read by REV. CHANDLER ROBBINS, on “ The Conditions of Spiritual Growth and Prosperity in our Denomination.”

“ This important subject I have not been requested thoroughly to discuss, but to open and lay out for discussion.

“ The inquiry into the conditions of spiritual growth, deeply interesting in the abstract, is presented to us here and now with a limitation, or at least a peculiarity. It is to be treated with a denominational reference.

“ How does this limitation affect the main question? Does it, in reality, affect it at all? I think not. The verification of this opinion will develop and make prominent the principles upon which, as I believe, the spiritual prosperity of our denomination must depend.

“ My position is, that the conditions of spiritual growth are not different for different denominations. They are the same for all. We have made a serious mistake if we have ever supposed that any peculiar conditions of religious prosperity influence our denomination, or that any modification of the general conditions of spiritual growth, to accommodate any peculiarity in our circumstances, is necessary, desirable, or even allowable.

“ The conditions of *spiritual* growth, like those of *bodily* health, are not variable ; neither are they uncertain. They are laws. They are fixed principles. They have their foundation in the constitution of things arranged and established by the Divine Wisdom. All really Christian sects have virtually one life, one work, one end, — are amenable to the same laws, and grow and prosper, religiously, on the same conditions. It is of the first importance to us, as a denomination, that we keep this fact distinctly in view, and govern ourselves accordingly.

“ The circumstance that we, a number of individuals and churches, find ourselves at present, from whatever causes, ex-

isting as a denomination, affects our relation to one another and to other denominations; but it does not in the least affect our relation to God, to Jesus Christ, or to Christianity, considered as a system of truth and of means for human salvation. It affects our *field* of Christian work, but not our Christian duties themselves. It brings us into closer intimacy with a certain band of laborers rather than others, but not into peculiar obligations to certain truths of the Gospel rather than others, or to a part of its instrumentality of salvation at the expense of the whole. That we are a denomination gives us no right to make a selection among the doctrines of the New Testament of such as suit our own taste, or the taste of any class of men, and set aside or sink in our preaching any other doctrines of the Christian system. It gives us no right to aim at any more partial or less spiritual result than that which the Gospel itself contemplates. It gives us no right to satisfy ourselves with any one or more of the beneficial effects of Christianity which are subordinate to its one great and all-comprehending purpose, — the spiritual regeneration of man. It gives us no power to say, ‘We will press the moral side of Christianity, and not urge the devotional. We will set forth man’s part of the work of salvation, and not exalt the Holy Spirit’s agency. We will preach Christ as a teacher rather than as a Saviour, an example rather than as a Redeemer, the model of the true life rather than as the life itself, — the life-giver.’ It gives us no right to say, ‘We will strive to bring men up by degrees to a higher moral level, and let alone conversion, regeneration, sanctification. We will be content, and let our congregations be content, with studying the moral precepts of Jesus, and gradually getting therefrom the conception of a better style of character and a better habit of living, without insisting upon a positive consecration, a whole submission, a distinct confession, a direct allegiance.’ Who gave us any such right? Where is the grant of authority to any teacher or body of teachers, in any age of the Church, to qualify, to dilute, to make distinctions among the doctrines of the Gospel, to exercise preferences, to accommodate Christianity to classes, — to the more refined, to the educated, to the scientific, to the sceptical, to those that will not endure sound doctrine? If we attempt anything like this, — if

we content ourselves with so much and no more, — I do not say that we shall not accomplish some good, I do not say that we shall not have our full reward ; but I do say, we shall vainly expect to be animated as a Christian body with a true spiritual vitality, and we shall be left — so long as such a partial Christianity can keep us in existence as a sect — to the dissatisfaction of a feeble and uncertain growth, and the wearisome struggle of sustaining an ever-relaxing energy.

“ Neither does it answer our obligations as a Christian body, nor fulfil the conditions of spiritual prosperity, to combat what we think the errors of other Christian bodies, without enlisting our best strength in the positive and essential work which Christ has committed to his servants. Neither can we hold together in a vigorous union, or grow with a spiritual growth, and have the joy of feeling that we are taking a deep hold upon the world, if we are satisfied with merely modifying old theologies or weakening the power of hierarchies. If we think it honor enough to be able to say, ‘ We have diluted the bitterness of Calvinism, we have relaxed the exclusiveness of orthodoxy, we have liberalized the religious sentiment of the people,’ without having it in our power to say, ‘ We have been building up a true and living Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom ’ our ‘ building, fitly framed together, is growing into a holy temple in the Lord.’

“ *The true secret of denominational prosperity is, to look, with singleness of aim, beyond all that is merely denominational, to the very spiritual purpose of Christianity itself, and at the same time to pursue this high purpose, as a denomination, with the most cordial fellow-feeling and the most hearty coöperation.* So far as we aim with sincerity at the great result, — the spiritual and thorough renewal of men after the image of the Son of God, — and strive to accomplish this, in all faith and devotedness, by *purely Christian means*, we shall live and grow as a Christian body. So far as we look primarily at our denominational interests, we shall pine and fade, even though our measures may appear to succeed, and all our machinery to be working smoothly. Nay, denominational success would itself be failure, so far as the highest interests of religion are concerned. We should say this, at once, of any other

denomination, and it is just as true of our own. To build up a denomination is one thing, to make men Christians is another. To set men free from the bondage of human creeds is a good and great work, so far as it goes ; but it is, after all, insufficient, and may be dangerous, if we look no further, — if we give them no strong foundations of faith to build upon, — if, having loosed them from the restraints of earthly masters, we do not bind them by a holier and stronger bond to the one Heavenly Master. What glory is it to have broken down all the strong-holds of bigotry and all the high partition-walls which other sects have built around them, if we leave only a barren wilderness in their places, or, what is worse, straightway set to work to build out of their ruins, not a holy temple of the Lord, but a temple to our own sectarian pride, — not a pillar to the truth of Christ, but a monument to celebrate our own victory ?

“ Our denomination originated in a protest against certain offensive dogmas. It was a necessary work. It was a noble undertaking. But from its very nature it was a work of the understanding chiefly. Many earnest and devout men engaged in it ; but many also became associated with them rather through their hostility to bigotry, and their willingness to break away from old restraints, than through their devotion to the spiritual doctrines of Christ, or the depth of their religious life. It was not, from the necessity of the case, at its starting, a positively religious, spiritual movement. This original peculiarity has attached to our denomination all along, and has influenced it too deeply. It is precisely from this quarter that our greatest danger is to be apprehended.

“ For this original stamp, no blame attaches to our fathers. But blame will attach to us, and fatal injury ensue, if we do not now and henceforth correct and duly counterbalance this tendency. They did what their conscience and their reason told them they ought to do, and they did it powerfully, and our blessed liberty is the result. But I am sure those self-denying and earnest men did not look forward, and expect and prophesy that liberty alone would be the end of it. They expected and they prayed to God that, when the shackles should be broken from our minds and the religious sentiment set free from all baneful restraints, there would be, by and by, such a spring-time of religious vitality as had been

unknown since Luther's day, — a generous and earnest revival of the spiritual affections, that should cause this new Western field of Christ to blossom, and all these rising cities of our God to be glad.

“Our denominational existence originated in a necessity. It may still be necessary that it should continue. The highest considerations of duty drew our fathers together. The same considerations may constrain us not yet to dissolve our association. These, however, are questions which I am not allowed to discuss. We are together, and while we are so, we should make our union useful. Our denomination is still in existence, and so long as it lasts it should be made subservient to the best religious results. This I say with a clear conviction that our connection as a denomination must be transitory, as indeed every one will allow who has not the presumption to suppose that our sect embodies the highest form of Christian truth, and exhausts Christianity. The existence and continuance of the lines that circumscribe us and make us one, be they more or less distinctly drawn, depend not upon ourselves. They depend upon circumstances beyond our control, — depend upon other sects as much as upon our own. If other denominations alter their attitude to *us*, our attitude to them is changed; and in proportion as they and we draw nearer to the central truth and life of Christianity, from all extremes of opinion and all errors of practice, the distinctions that separate us will gradually disappear, and we shall converge, from every point in the wide circumference along which we have stretched apart, towards one glorious and dear fraternity, — the Church of the New-born. God speed the coming together of all sects by this true and living way! God grant that a flood of holy light, invoked by our prayers and not resisted by our lives, may soon sweep away the dark lines that divide us, as the sun climbing over the hills dispels the mists that gather in the night along the thin, watery boundaries that separate the rich estates in the meadows, bringing all together into one broad and harmonious picture of verdure and peace!

“That a purer manifestation of Christianity than any now existing may hereafter be realized, we do not doubt, — we should be oppressed with despondency if we did. We look for it earnestly and hopefully. But we do not expect it to come out of any particular one of the existing denominations; still less that it will be

identified with either of them. We do not know whether to expect that it will come in the form of a sect or not. But we do expect it will come, and as much out of our own form as from any other. We have a right to indulge such an expectation. We have the best reason for doing so in the knowledge of the fact that we, as heartily as any body of Christians, wish and labor to separate from all alloy, and reinstate in their rightful supremacy, the original, essential, soul-renewing truths of Christianity, by whose power alone the Church can be revived. And surely we could have no higher obligation, and we could find no more blessed work in the bosom of any other existing sect, than are offered to us just here, where God has placed us, in our own body, and where the call presently comes to us to labor with all our hearts for this spiritual regeneration.

“ For one, I deeply regret all the indifference I have ever allowed to creep over my feelings with reference to my denominational duty. Such slackness is an insidious foe to the heart’s own life, and a baleful impediment to Christian zeal and activity. Because we cannot find all we want in our denomination, it is a fatal mistake to grow cold towards it and become listless in it. We *must* give our whole hearts to Christ’s work *somewhere*, — apply our best energies at some point to the Christian Church. And we must not be long in deliberating where. For life hastens, and before we have settled the question it is gone. While we hesitate where to take hold, the mind falters, the foot trembles, the hand withers, the fingers relax their grasp of every human instrument, and our earthly opportunity of service is over.

“ While, then, we are together, — no matter why or how long, — while we are together, let us work together. While we are members of this body, let us put our very soul’s lifeblood into it. If you are *ready* to join yourself to any *other* body, for truth’s sake, for your own soul’s sake, join it. But if exactly the body your heart pants for and wholly approves cannot be found, do, as every true-hearted man has done before you, quit yourself *like* a man where you stand, — give your earnest witness to the highest and purest Christian truths which you believe to the ears that are open to you, — give your life itself, if need be, to the service of

that purified Christianity for whose reign you pray, — go to work with all your might to build up that glorified Church whose holy image ever floats before your mind, urging you to more devoted labors and a more consecrated life.

“ On these conditions we shall individually live and grow, and the body of which we are members will spiritually grow and prosper, while we contribute our full share to the sacred interests of that pure Christianity which no human system is broad enough to embrace, and no existing denomination is worthy enough to represent.”

REV. MR. TIFFANY, of Springfield, followed Mr. Robbins with an unwritten speech, which he commenced by expressing his hearty concurrence with the prominent idea of the essay. He then continued : —

“ Our brother is right. If we, as a denomination, are not an earnest and religious body, the sin lies at our own door. It is not because we have not been made heirs of glorious truths, fitted to kindle and ennoble the soul. It is not because God has not revealed his adorable nature to us in an inviting and encouraging light. It is not because our professed views of the meaning and privilege of life, the blessedness and peace of religious faith, the joy of a life of growth, usefulness, and spiritual freedom, are not moving and elevating ; but because the seed has been sown amid the briers and thorns of earthly cares, or by the way-side of levity and vanity, or on the arid and flinty rock of hard and worldly hearts. No ; we repeat it, the sin lies at our own door. Wherever these truths have fallen into good ground ; wherever they have been received in a devout, thoughtful, and obedient spirit, they have brought forth fruit worthy, if any is, to be gathered into the garner of the Lord. We may boldly challenge the Christian world to produce characters more devoted, spiritually-minded, and Christ-like than many that in every walk of life — as merchants, lawyers, physicians, philanthropists, as mothers, as sisters of mercy and good works, as fosterers of all blessed and holy causes — have adorned and glorified the faith we profess. No, once more, emphatically, No ! You talk to me in vain of the powerlessness of our creed when I read such lives as theirs.”

Mr. Tiffany illustrated the difference between *assenting to* inspiring views, and really *being inspired* by them. He spoke of religion as a living experience of the soul, and of the soul as made by God to know and respond to its power. As surely as, to enjoy the flavor of fruit, we must taste it; as surely as, to enjoy the refreshing coolness of water, we must drink it or plunge into it; as surely as, to enjoy the sweetness of domestic life or the high privilege of a true friendship, we must have a *home* radiant with love and smiles and affection, or a *friend* devoted, disinterested, and noble, — so surely, to enter into the glory and blessedness of religion, we must pray and strive for souls full of faith, resolve, self-consecration, love to God, and love to man. When we read the lives of men like Channing, and of women like Mary Ware, we come in contact with beings actually rejoicing in God, busy in planning for the welfare and happiness of others, watchful against sin, deeply impressed with the moral significance of their earthly existence, longing to grow in likeness to Christ the Saviour. They believed, and lived, and entered into the power of their faith.

Mr. Tiffany then went on to say, that there is but one condition of the true spiritual prosperity of a denomination, — that it be full of just such living souls. He spoke of the folly of wandering about and seeking for inspiring truth, when, if we will but use it, God has blessed us above all people. Men weary of and grow indifferent to their religious views, just as they do of the radiance of the sun, the freshness of the fields, the glory of the heavens, — just as they do of their homes, the wives of their bosom, the books of their library. They only skim the surface of things. The cure must lie, not in sighing for a new universe, or leaving their homes and seeking pleasure abroad, but in awakening and praising God for the rich provision he *has* made, and in acknowledging that this provision is deep and inexhaustible. It is enough to make one weep to think how, with an arm of power given us of God mighty enough to deliver the world, — how, with a circle of truths able to animate and keep active every fibre of the soul, — we live on, ignorant of our great gift, and, “hooting at the glorious sun in heaven, cry out, *Where is it?*”

ACT OF INCORPORATION, AND BY-LAWS, OF
THE AMERICAN UNITARIAN ASSOCIATION.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:—Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3, 1847. Passed to be enacted.

EBEN. BRADBURY, *Speaker.*

In Senate, March 4, 1847. Passed to be enacted.

W. B. CALHOUN, *President.*

March 4, 1847. Approved.

GEORGE N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

LIFE-MEMBERS OF THE AMERICAN UNITA- RIAN ASSOCIATION.

CLERGYMEN MEMBERS FOR LIFE.

THE following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel, D. D.	Burton, Warren
Adams, Edwin G.	Bush, S. W.
*Alden, Seth	Chandler, Seth
Alger, Horatio	*Channing, William E., D. D.
Alger, William R.	Clark, Amos
Allen, Joseph, D. D.	Clarke, Samuel
Allen, Joseph H.	Cole, Jonathan
Allen, T. Pr�ntiss	*Colman, Henry
*Andrews, William	Conant, A. H.
Arnold, Augustus C. L.	Coolidge, James I. T.
Babbidge, Charles	Cordner, John
*Bancroft, Aaron, D. D.	Crafts, Eliphalet P.
Barrett, Samuel, D. D.	Crosby, Jaazaniah, D. D.
Barry, William	Cudworth, Warren H.
*Bartlett, John	Cunningham, Francis
Bartol, G. M.	Cutler, Curtis
*Bascom, Ezekiel L.	Cutler, R. P.
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Billings, Liberty	*Edes, Edward H.
*Brazer, John, D. D.	*Edes, Henry, D. D.
Briggs, Charles	Edes, Henry F.
Brigham, Charles H.	Ellis, George E.
Brooks, Charles	Emmons, Henry
Brooks, Charles T.	Everett, Oliver C.
Brown, Addison	Farley, Frederic A., D. D.
*Brown, J. F.	Field, Joseph, D. D.
Buckingham, Edgar	*Flint, Jacob
Buckingham, J. A.	Flint, James, D. D.
Bulfinch, S. G.	Forman, J. G.
Burnap, George W., D. D.	Fosdick, David

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|-----------------------------|--------------------------------|
| Fox, Thomas B. | Merrick, John M. |
| Frost, Barzillai | Miles, Henry A., D. D. |
| *Frothingham, William | Moore, Josiah |
| Furness, William H., D. D. | Morse, William |
| Fuller, Arthur B. | Mosely, William O. |
| Gage, Nathaniel | Motte, Mellish I. |
| Gannett, Ezra S., D. D. | Muzzey, Artemas B. |
| *Gannett, Thomas B. | Newell, William, D. D. |
| Gray, Frederic T. | Nichols, Ichabod, D. D. |
| *Greenwood, F. W. P., D. D. | Nightingale, Crawford |
| Hale, Edward E. | Noyes, George R., D. D. |
| Hall, Edward B., D. D. | Nute, Ephraim |
| Hall, Nathaniel | Osgood, Joseph |
| *Hamilton, Luther | Osgood, Peter |
| *Harrington, Joseph | Osgood, Samuel |
| Hedge, Frederic H., D. D. | Palfrey, Cazneau |
| Heywood, John H. | Palfrey, John G., D. D. |
| Hill, Alonzo, D. D. | *Parker, Nathan, D. D. |
| Hill, Thomas | Parker, Theodore |
| Holland, Frederic W. | *Parkman, Francis, D. D. |
| Hosmer, George W., D. D. | Parkman, John |
| *Howe, Moses | *Peabody, Oliver W. B. |
| Huntington, Frederic D. | *Peabody, William B. O., D. D. |
| Huntoon, Benjamin | Peabody, Ephraim, D. D. |
| Ingersoll, George G., D. D. | *Phipps, Harrison G. O. |
| Johnson, Rufus A. | Phipps, J. H. |
| *Judd, Sylvester | Pierpont, John |
| Kendall, James, D. D. | Pike, Richard |
| *Kinsley, W. H. | Putnam, George, D. D. |
| Knapp, Frederic N. | Reynolds, Grindall |
| Lambert, Henry | Richardson, James, Jr. |
| Lamson, Alvan, D. D. | Richardson, Joseph |
| Lathrop, Thomas S. | *Ripley, Ezra, D. D. |
| Leonard, Levi W., D. D. | *Ripley, Samuel |
| Lincoln, Calvin | Robbins, Chandler |
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| Livermore, Leonard J. | *Rogers, Timothy F. |
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| Lothrop, Samuel K., D. D. | Sanger, Ralph |
| Lunt, William P., D. D. | Sargent, John T. |
| May, Samuel, Jr. | Sears, Edmund H. |

Sewall, Charles C.
 Sewall, Edmund Q.
 Shackford, Charles C.
 Simmons, George F.
 Smith, Amos
 Smith, Joseph C.
 Stearns, Oliver
 Stebbins, Horatio
 Stebbins, Rufus P., D. D.
 Stetson, Caleb
 Stevens, Daniel W.
 Stone, Edwin M.
 *Storer, John P. B.
 Sullivan, Thomas R.
 *Sweet, John D.
 *Swett, William G.
 Tayer, Christopher T.
 *Tayer, Nathaniel, D. D.
 Thomas, Moses G.
 *Thompson, James, D. D.
 Thompson, James W., D. D.
 Tilden, Wm. P.
 Thurston, James

Waite, Josiah K.
 Walker, James, D. D.
 *Ware, Henry, Jr., D. D.
 *Ware, William
 Waterston, R. C.
 Weiss, John
 Wellington, Charles
 *Wells, George W.
 Wheeler, A. D.
 *White, John
 *White, William H.
 *Whitman, Bernard
 *Whitman, Jason
 Whitman, Nathaniel
 Whitney, Frederic A.
 Whitwell, William A.
 Williams, George A.
 Willis, Martin W.
 Willson, Edmund B.
 *Withington, Hiram
 Woodbury, Augustus
 *Young, Alexander, D. D.
 Young, Joshua

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 Abbot, Harris
 Abbot, Samuel
 Abbott, Miss Abigail
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 Adams, James, Jr.
 Adams, Joel
 Adams, Philip
 Adams, Zabdiel B.
 Alger, Cyrus
 Alger, Francis
 Allen, G. M.
 Ames, David W.
 Ames, Mrs. David
 Ames, Seth

*Andrews, Ebenezer T.
 Andrews, W. T.
 Anthony, Edward
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 Appleton, Francis
 Appleton, J. R.
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 *Appleton, Samuel
 Aspinwall, Samuel
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 Avery, John
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Bangs, Isaiah
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Bigelow, John
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Black, John
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Blanchard, Joshua P.
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Bliss, Theodore
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Bond, George W.
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Brewster, William
Brigham, Nathaniel
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*Child, Richards
Child, Mrs. Richards
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Dana, Dexter
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Davis, Mrs. M. M.
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*Dorr, Samuel
Draper, James
Dwight, George

- Dwight, Mrs. George
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Dwight, Mrs. Mary
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*Ellis, David
Ellis, Jonathan, Jr.
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Emmerton, E.
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*Everett, Moses
*Everett, Otis
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Fairbanks, Mrs. Henry P.
Fairbanks, Stephen
Fairbanks, Mrs. Stephen
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Fearing, Albert
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Fisher, Susan
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Foster, Charles W.
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Gardner, John L.
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Gould, Mrs. Elizabeth
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Grant, Moses
*Gray, Harrison
Gray, John C.
Greele, Samuel
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Greene, Wm. B.
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Hall, Sarah B.
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*Hammond, Samuel
Hawes, Prince
Heath, Charles
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Hendee, Charles J.
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Hewett, H. N.
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Hill, Mrs. Alonzo
Hoar, Samuel
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Holland, Mrs. F. W.
Holmes, Benjamin
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Howard, Charles
Howard, John
Howe, Gilbert H.
Howe, John
*Howe, Zadock
Hull, Henry
Hunnewell, H. H.
Hunt, Nathaniel P.
Hurd, John
Inches, Henderson
Inches, Miss
Jackson, Charles
Jackson, Francis
Jarvis, Mrs. Leonard

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 Johnson, James
 Johnson, Mrs. J.
 *Johnson, Milton
 Jones, Miss Charlotte
 Jones, Mrs. J. C.
 Jones, Mrs. Sarah
 Judd, Mrs. Sylvester
 Kendall, Henry L.
 Kettell, John P.
 *King, Daniel P.
 *King, Gedney
 King, Samuel B.
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 Knight, Mrs. W. H.
 Kuhn, George H.
 Lamson, Benjamin
 Lamson, Mrs. F. T.
 Lamson, John
 Lane, George
 Larned, George
 Lawrence, Abbott
 *Lawrence, Amos
 *Lawrence, Luther
 *Lawrence, William
 Lee, Miss Rebecca
 Leonard, Lemuel
 Lewis, S. S.
 Lewis, Mrs. S. S.
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 Lincoln, M. S.
 Lincoln, Oliver
 Little, J. L.
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 Livermore, George
 Livermore, Isaac
 Livermore, William
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 Lombard, William
 Lord, George
 Lord, Ivory

Lord, Mrs. Sarah C.
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 *Loring, J.
 *Loring, William I.
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 Low, A. A.
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 Mellen, Michael
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 Osgood, Isaac
 *Otis, Harrison G.
 Owen, John
 Parker, Daniel P.

- *Parkman, George
*Parkman, Mrs. Sarah
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*Peabody, Mrs. W. B. O.
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Perkins, Mrs. Francis
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Prentiss, John
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Quincy, Josiah, Jr.
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Rhodes, James T.
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Rice, Henry
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Rogers, John B.
Rogers, John G.
Rogers, Mrs. J. H.
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Walker, Mrs. L. L.	Willard, Mrs. D. W.
*Ward, Artemas	Willard, Miss Polly
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Ware, Addison	Williams, George F.
Ware, John	Williams, Isaac
Warren, George W.	*Williams, John D.
Warren, Mrs. G. W.	Williams, J. D. W.
Warren, J. A.	Williams, Moses
Waterston, Robert	Willis, William
Waterston, Mrs. Robert	Wood, Mrs. J. V.
Waterston, Mrs. R. C.	Wooley, Charles
Wayne, James M.	Worthington, William
Weld, Daniel	Wyman, James K.
Weld, John D.	Wright, John
*Weld, Mrs. Martha	

FOURTH LETTER TO PARISHES.

FRIENDS:— My third letter closed with the promise of another, having reference to “the sphere of the pulpit,” a more vexed question, if possible, than even “the sphere of woman.” And in the opinion of many, these two spheres lie side by side, if indeed they do not traverse each other, the pulpit being assumed as open to the advancing steps of woman in pursuit of her “rights.” But at this “delicate topic” I only hint; and proceed to speak of the pulpit in reference to its freedom, and its appropriate subjects.

Every one knows that this has been one of the active causes of discontent and division between pastors and people. No one cause, perhaps, has done more to bring about the present unsettled state of the “settled ministry,” than a difference of opinion as to the range of subjects properly belonging to the pulpit, and the right of the preacher to meddle with those which, as many say, are none of his business. And this significant phrase, “none of his business,” may indicate the first inquiry on this subject; namely, whether it be meant that a minister is precluded, by the fact of his being a minister, from expressing any opinion, or showing any interest, in matters which are not strictly ecclesiastical or professional. By pronouncing them none of his business, do you mean to say that he has no right to think of them, to care for them, or say a word about them? “O no!” you say; “we only mean that he must not carry them into the pulpit; he may think and speak as he pleases anywhere else.” Thank you, kind friends, for so much; we are indebted to you for a liberty which all men possess, and are glad to know that we belong to the common family. But let us make sure of this. We certainly have

heard many a minister complained of for *talking* politics, temperance, abolition, &c. "For is he not a minister? And if he gives an opinion in these matters, does he not take sides? Does he not throw his influence against our good, conservative deacon, and encourage and embolden that meddling reformer? We called him to be a minister, not a talker, lecturer, voter, or a busybody in other men's matters. Let him be quiet; he may have his opinions, and his feelings, as he calls them, but let him keep them to himself, and not be for ever talking on subjects that he knows nothing about, and that don't concern him."

Ah, luckless minister! His sphere dwindles to a point. It is the pulpit, and the pulpit only; and this, as we shall see, with some limitations. Nowhere else is he in place, if he venture to speak of anything but "religion." Not that men are particularly fond of that theme, or will talk freely upon it, — unless it be of the filling and selling of pews, and the taxes. In the parlor, in the street, in the conference or the lecture-room, a minister must be very careful what he says, and how he says it. What any other man says, and how he says it, is of little consequence. But all ears are open to the minister's voice, — he is watched by all eyes, and it becomes him to be exceedingly prudent and non-committal. If he give a decided opinion, or show a clear preference, it must be in favor of some, and against others; and Mr. Smith may stay away from church, and Mr. Jones may refuse to pay his tax, and Mr. Johnson may go over to the Orthodox, convinced now that he has been in great error.

I am not writing in irony or jest, but in soberness and truth. I have reason to know that this is not an exaggeration. Of course it is an extreme, and not to be taken as an average case. Yet I am inclined to think it is the side to

which most parishes have tended, within the last few years. There has been a preponderance of injustice and weakness in the way in which the many have talked about the liberty and duty of ministers ; and it is due to the dignity of the ministry, as well as to the health of parishes, to speak of it plainly. On the other side there is also much to be said, and frankly admitted. But this comes first, in a letter to the people. They must consider how far they mean to press this matter ; to what extent they mean to assert their own rights and liberties, and deny or restrict the rights and liberties of a class, who did not suppose they were to disfranchise or unman themselves by entering the ministry. Depend upon it, friends, by pursuing any course that will lead to such an impression, or create such an apprehension, you will keep out of the ministry many who would otherwise enter it, particularly the high-minded and strong ; while you will multiply and embitter the causes of alienation and division in parishes heretofore harmonious. There are three things in danger of being forgotten here ; — first, that preaching on the relations of society, on the prevalence of vice, the obligations of government, and the character of rulers, is no new practice, but as old as Christianity or the Bible ; next, that, by attempting to exclude these topics from the province of the Christian ministry, you do practically, as far as you can, cut ministers off from all opportunity of exercising the rights allowed to every other class, even the most ignorant and depraved ; and then, that the liberty you grant even in the pulpit, and in regard to the Gospel, is of a very restricted kind, and made to conform to this or that man's idea of the Gospel, his prejudice, interest, or comfort, rather than the preacher's own sense of duty and accountableness. Allow me to say something with reference to each of these points, hoping to keep

in view the encroachment and danger of each party equally.

Political preaching, in the literal and strong sense of the word *political*, is not common, — not nearly as common as it once was. It is not desirable, nor often, if ever, defensible. The pulpit was not designed for it, the Sabbath is not the time for it, nor is it the preacher's province, nor the purpose or desire of the people who call him. It is not only true that he cannot teach them much on political subjects, it is also true that they expect and wish to hear something else. They wish to give one day in the seven, at least, to other thoughts and different themes. They desire, if they have any sense of sin, to be addressed as sinners, and not as politicians, — to be told of spiritual danger and duty. They should be allowed this privilege, and met in this want. None who crave the bread from heaven should be put off with what is to them a stone ; and if any prefer the stone, they are the very persons who need a different appetite and better food.

I am saying this on the supposition that the preaching called " political " — a vague word, convenient for use or abuse — is strictly such, in the worldly and earthly sense. All that relates to party and the strife of party, a hot election, a treaty, a tariff, or bank, or railroad project, we deem wholly inappropriate to the pulpit and the Sabbath. We can understand neither the taste nor the piety, or sense of responsibility, of the preacher who compels his people to listen to harangues on these and like topics, nor do we believe that many are in the habit of doing it. It may be done on Fast-days, when there is nobody to hear or care ; and even then we can imagine a more profitable use of time. It is one thing to preach politics, and another to preach the Gospel in such a way that politicians, like all

other men, shall be made to apply it to themselves. This last we hold to be not only within the sphere, but the clear and positive duty, of every minister. As we have hinted, there is a use of the word "political" which is unauthorized and censurable. When men use the term to cover up their misdeeds, when, as politicians and partisans, at home or in legislatures and Congress, they violate truth, faith, justice, and mercy, and set their own law, enacted perhaps by a small majority, in subserviency to leaders, and angry if not intoxicated temper, above the law of God, — and then declare it is none of the preacher's business, being only "political," — they deserve the reprobation of all good men ; and should hear such sentiments and truths in church, if they venture there, as will make them remember that there is a God, and a judgment to come. And they should be left in no possible doubt as to what is meant, or how to apply it. They should be made to feel that vice and sin *are* the concern of the pulpit and the preacher, — that it *is* his business to interpret the law of God, and apply it to everything, — and that, talk as they please about the province of religion, they can never get out of that province, nor find a nook or corner, an assembly or committee, a congress or council, where there is any darkness that will hide the workers of iniquity from the all-seeing eye or the awakened conscience.

This kind of preaching we hope will never cease. And it is to this that we referred, in saying it was not new, but as old as the Bible. Indeed, the Bible contains specimens of preaching more political than this, and more severe and personal than may become one who is not a prophet or apostle, bearing a special commission, and sent to particular rulers or nations for a declared purpose. The Bible is not exclusively religious. It contains the history of a na-

tion, its code of laws, its civil and social constitution. Nor is the New Testament, our own canon, commission, and guide, without precepts that “meddle” with governments and rulers. Passing by the fearless rebukes of Him who spake with authority, we see in the Acts of the Apostles how such men as Peter, John, Stephen, and Paul understood their duty and discharged it,—with what boldness they spoke before the highest council of the nation, rebuked the proud rulers and stiff-necked people, and, in a case not unlike some in our own experience, calmly said, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye ; for we cannot but speak the things which we have seen and heard.” And has not every age borne witness to the same fearlessness and faithfulness, in men making no peculiar claim to inspiration or authority, but speaking in the name of God, as ministers of Christ, to all in power and place, boldly and unsparingly ? In every important revolution of religion or government, in the days particularly of Luther, Cromwell, and John Knox, how did the whole body of the clergy take sides, and bear down upon their opponents, maintaining the right to oppose tyranny, and the duty of obeying God rather than men ! True, they were condemned for this course, as they are now, and more bitterly and angrily was such interference denounced by each party as it touched *them*. For you will please to observe, it is not so much the fact of such preaching as its complexion, its leaning this way or that, for our side or against us, that makes its sinfulness, and causes the indignation. Who ever heard of preachers being blamed for defending the right cause, preaching *against* political preaching, or laboring to reform the reformers ? In all great crises, the people, and the rulers themselves, are wont to call upon the clergy to defend the right, and pray,

if they do not fight, for freedom, deliverance, and victory. If we remember right, even a Governor of South Carolina invoked the clergy of that loyal State to uphold the doctrine and duty of nullification, in a certain contingency. Sure we are, that during the Revolution, and under the Continental Congress, many such calls were made by those in authority. Every one remembers Webster's eloquent demand upon "the pulpit," at Plymouth, in opposition to the slave traffic. And when ministers are not only reproved for saying anything at all, but told of their ignorance and utter impotence, — a charge somewhat inconsistent with the invective heaped upon them for abusing their power, — it is well to call up the memorable words of the elder Adams: "American Independence was owing more to the republican views of the clergy, and the weight which their opinions had with the people, than to any other cause."

Thus much for the first consideration, — history and example. Of the measure of right or wrong in any case, we attempt not to judge. We only protest against the charge of innovation and unprecedented interference, on the part of the clergy; and against this extreme sensitiveness, and hasty, partial judgment, on the part of parishes. Be more just, good friends. Be willing to discriminate between preaching politics, and preaching the Gospel in a way that compels political consciences, perhaps your own, to take it home, and call it "personal." No preaching is worth much that is not personal. Religion must become personal, or it is nothing. And religion should control politics, commerce, trade, and all else. If dispensed in a Christian spirit, accept it, let it strike where it may. If the spirit be not Christian, not temperate or kind or just, not even religious, rebuke it, mildly, but faithfully; and if it cannot be corrected, and cannot edify, deal with it as you best can.

But let it not provoke a hasty separation, or set you against the ministry, or keep you from the house of God.

For the present, farewell.

THOUGHTS ON "COMMON PRAYER."

WHATEVER may be the advantages of a Liturgy, there is no likelihood that such a form will come into general use in our congregations. But may not the Common Prayer to which our churches have been so long accustomed, and so much attached, be made better? Are there not faults and defects too frequent in this mode of public worship which can and ought to be avoided? Might not our clergy give to their extemporary devotional services a higher tone and character, and so secure the most important benefits of a Liturgy without impairing their freedom and earnestness by its forms?

When one has had the privilege of union in public prayer with some gifted and saintly man, who bore upward the hearts of the people and gave fit expression to all which piety offered or want desired, has not this been felt to be as good a service as any Liturgy could have helped him render, if not a better? In the use of prepared forms on the open book there may be a sense of security from whatever might hinder, offend, or give pain; but might not the same end be attained, as far as it can reasonably be asked, by a more perfect preparation and more vigilant care in the mind of him who ministers in divine service? Would the congregation but set their own hearts in order before they assemble for worship, while they who are to serve at God's

altar are as solicitous to make ready themselves to pray aright as to preach well, our congregational forms of Common Prayer would answer their great end, and leave little to be supplied from any Liturgy.

It is not intended now to discuss the general subject to which the above remarks relate, but rather to specify a few particulars of what seems to need correction in ordinary practice in the divine service as conducted in Congregational churches.

Usage has distinguished three separate exercises of devotion in our form of worship. The introductory, the principal or long prayer, and the prayer after sermon. It is obvious that the first should include whatever is preliminary, and nothing more, and that with this should terminate everything which is preparatory. Yet how common is it for this office to recur again in the next, and even to occupy a large part of it! The offering is kept back and delayed, while God is still supplicated to put us in a frame to make it as it ought to be. Surely the minister has a right to take for granted some suitable preparation for worship, on the part of the people, privately begun, and he may properly confine to a Collect whatever of this nature befits the opening of divine service. Those whose hearts are already moved within them do not need a long preliminary exercise to awaken devout emotions. And for the rest, it can them avail little.

It is not enough considered, that, in the idea of the worship of God, much more is comprehended than supplications of any kind. We come into the house of the Lord to adore him, to praise him, to express our thankfulness for his goodness, our trust in his mercy, our submission to his will. Our worship should be a response of our love to the thought of his perfection. It should declare our sense of

the Divine glory, no less than our feeling of our own unworthiness. We should not only beg to be filled with the spirit of devotion, but pour forth that spirit itself from hearts already glowing with its fervor. Without question, a large space in every form of prayer will very properly be occupied by petitions. The variety reasonably required in such exercises may sometimes admit of their predominance in any particular office. But we must never overlook the other elements which equally belong to a genuine act of homage to the Infinite God.

May it not occasionally be complained, that public prayers assume a didactic character, and seem as if addressed to an assembly for their instruction in duty, rather than to God to procure his blessing? Nothing can be more unsuitable or more alien to the nature of worship. Communion with God is what alone we seek in prayer. Into that exercise we are to bring no ethical inculcations. The language which befits our ignorance, sinfulness, and infirmity, when it enters into our prayers, does indeed help to prepare the mind for a reception of all divine influences, and the acquisition of all knowledge and virtue. But what is more than this should be drawn from the sermon.

Confession of sin must make part of our Common Prayer, and a most necessary part. But are we not, at times, made sensible of too much particularity in this? The acknowledgments seem then to be taken out from the province of secret devotion, and to express what the individual worshipper does not warrant another to utter as in his name. The contrition and repentance which confession of sin is meant to signify, do not require such specialties in a penitential office. And may not confession itself degenerate into insincerity and formality? May it not become false by overstatements and exaggerations? The simplicity of

humble truth can nowhere be more essential. Much may be left to be supplied by the individual conscience in every public prayer.

An act of fealty to God does not exclude, but rather imply, the presence of every right affection towards our fellow-men. Hence the heart is not fully satisfied with a prayer offered in behalf of a congregation, into which enter no words significant of common sympathies, common obligations, mutual good-will, and a warm desire that every blessing we ask for ourselves may be granted also to others. It is at once natural and scriptural, that our intercessions should be offered up for all men. And that public worship is not what it should be which gives no utterance to what is of deep interest to our common humanity, which has no pleading for the redress of wrongs, the succor of the needy, the help of human misery in all its varied forms. But may not too easily this part of our common prayer admit what partakes more of the unsanctified passions than of the pure affections? May not the fault be justly found with some of the language of seeming intercessory devotion, that it asks God to take part with our selfishness, our indignation, our prejudices, and begs of him a blessing in unison with our partialities, and, perhaps, a curse on our enemies as if they were his own?

A common prayer for a people assembled before God in an act of worship should take no coloring and contract no taint from what is of the earth, earthly, what belongs to the levities and vanities or to the passions and interests of a merely secular life. It should be instinct with humanity, like the prayer of Christ, while, as in his person, the human is commingled with the divine. It should lift up the soul to heaven. Its every word should be selected with holy care, and uttered as into the ear of God. There should be

nothing low and without becoming dignity and gravity, — nothing which could offend the purest taste any more than the most delicate piety. But as far as possible should be removed from it whatever bespeaks an ambition to shine, a display of literary niceties and the elegances of speech. A prayer has not been all right which can be talked about when finished. Its proper uses are too spiritual and too heavenly for this. If it carried up the heart with it to God, it was too deeply felt to become a topic of discourse. The true Liturgy is what we can employ to express the devotion which burns within the soul. The forms which do not move us to pray in sympathy with them may be sublime and beautiful in themselves, but for us are dead.

MEETINGS OF THE EXECUTIVE COMMITTEE.

At the regular meeting of the Executive Committee in March, held on the 20th of that month, Calvin W. Clarke, Esq., of Boston, was unanimously elected Treasurer, in place of the late Hon. Henry P. Fairbanks. Arrangements were made for Mr. Clarke to have the Treasurer's safe and desk in the Rooms of the Association. It is hoped that this will contribute to the convenience of all who may have business with that officer.

A letter was read from Professor E. Wentworth, of Dickinson College, Carlisle, Pa., asking that our publications may be given to the library of that institution, and the Secretary was authorized to forward them as desired.

It being understood that Worcester's Bible News, Channing's Thoughts, and Miles's Gospel Narratives, were out

of print, the Secretary was authorized to have one thousand copies of each of those works printed.

The President, Rev. Dr. Lothrop, was invited to repeat, the next Sunday evening, the address he gave at the opening of our rooms.

April 10, 1854. All the members of the Executive Committee were present at the meeting held this day.

A letter was read asking the attendance of some delegates from the Committee at the Western Conference of Churches, to be held in Louisville, Ky., in May next, and it was voted that the Committee be represented in that Conference, and that the appointment of delegates be left with the President and Secretary.

A letter was read from Rev. William D. Haley of Alton, Ill., giving an account of the revival and growth of the Unitarian Society in that place, amid circumstances and hopes of great promise. It was voted to appropriate one hundred dollars in aid of that Society, as an expression of our interest in its success.

The Committee voted to publish the address delivered by Rev. Dr. Lothrop at the opening of our rooms, and that it be distributed as one of the Tracts of the Association.

There was a second meeting in April of the Executive Committee, held on the 24th of the month, at which all the members of the Board were present. It was called to make arrangements for the approaching twenty-ninth anniversary of the Association ; and after much deliberation a plan was adopted for the exercises of that occasion.

May 22, 1854. All the members of the Executive Committee were present, except Mr. Briggs of Salem. Ar-

rangements were made with Rev. Henry Emmons, of Vernon, N. Y., to act as colporteur in Central New York. Copies of our publications were voted to the libraries of the Atlantic and Pacific Mills, in Lawrence, Mass., and to the Brooklyn Athenæum, in Brooklyn, N. Y.

The Secretary then read his Annual Report, which was unanimously adopted as the Annual Report of the Executive Committee.

EXTRACTS FROM LETTERS.

WE have marked a few sentences from a letter lately received from an esteemed correspondent, who has called our attention to the importance of establishing a Unitarian Society in the town where he resides. It is a place which contains several thousand inhabitants, and is remote from any Unitarian society. It has many who sympathize with our views of religion, and who, if collected from the other societies among which they are now divided, would form the nucleus of a good parish. Of the general character of the town, and of the probable effect of a Unitarian society, the writer says :—

“The type of personal religion in this community is marked by the peculiar excellences and defects of the Trinitarian scheme and spirit. Religious observances and assemblies are attended with commendable zeal, and charitable and religious objects are well patronized. If I am correctly informed, the standard in business and the daily life is not so high. A formal connection with the church is popular, and is conceded to be one of the best passports to the patronage and respect of the people. It is perhaps to be expected, in view of such a state of things, that some will

have 'the form of godliness without the power thereof.' Here is a potent cause of indifference or hostility to the Church. Signs of the prevalence of sceptical tendencies are already manifest. How far the popular systems of religion are responsible for this, I cannot say, but am confident that they are often as much the rock of offence as the simple evangelical truth. What agency promises to correct this better than a Christian Unitarian society? I would not be understood as condemning a fault, but rather as indicating a deficiency, which a church of our faith would help to supply."

Nothing, we conceive, is gained, but much is lost, to those great religious, moral, and social interests, which are precious to every community, by the establishment of a Unitarian society in places where it would cripple other parishes, or where it can sustain only a weak and feeble existence. Our common Christianity has interests far dearer than the interests of a sect; and we have repeatedly advised against steps for the immediate formation of a liberal society, if it must endanger religious institutions already established. But the case which our correspondent presents is not of this kind. He refers to a community large and wealthy enough to support a Unitarian society in addition to those now existing, and the hints he offers in favor of such a movement are significant and weighty. We would not labor for the extension of Unitarian Christianity if we did not believe that the type of Christian character, in every community, is more complete and symmetrical by the influence of a Unitarian society. In regard to the two points particularly named in the above extract, we have heard our Orthodox friends bear witness to the good effect of Unitarianism in elevating the standard in business and in the daily life, and in saving many from scepticism and unbelief. Even from the commotion and strife which the formation of a new Unitarian society in an old community

generally creates, some ultimate good arises. Stagnant waters are cleansed, and unhealthy airs are dissipated, and the religious spirit of the place becomes, not only more generous, but more sincere and earnest. We trust the wishes of the friend who has kindly written to us as above will be crowned with success.

An esteemed clergyman in a neighboring State, writing to us encouraging words in regard to the plan of the Book Fund, offers some remarks upon the kind of books we need for general distribution. We quote as follows : —

“ I think there is danger of our aiming too exclusively at one class of persons, and of shooting over the heads of the common people. The books already published by the Association are of great value. It would be difficult to find a series of publications which, in power of thought, precision, clearness, and beauty, are equal to them. But, for popular effectiveness, we want, in addition to these, another class of books, short, pointed, and practical tracts, not essays. Can we not call upon narratives and fiction to aid us in our work? The great power of the Bible over the common mind lies in the fact that its teachings are robed in flesh and blood. Piety, whether as a sentiment of devotion or a principle of action, is expressed through, and illustrated by, living characters and personifications. Hence the great value to be attached to religious biographies. For this reason, it seems to me desirable that we should have a series of brief, spirited, popular sketches of our eminent men. We can gain the popular mind only by popularizing our literature. We want a volume for the homes of our mechanics and farmers.”

We thank our friend who has sent us the excellent letter from which the above extract is taken. There can be no question that we greatly need the class of books which he has named, and we are not without hopes that something may be done before long towards supplying the want.

We have received many letters of a kind of which the

following is a specimen. For obvious reasons, we suppress names : —

“ In reading the *Christian Inquirer*, I noticed an article relative to the American Unitarian Association, and learned that you, the Secretary, was desirous of becoming acquainted with Unitarians that were living in places where no society of that name exists, that you might aid them by sending them tracts, and by an occasional correspondence.

“ I shall be glad to have my name added to the list. I have long believed the Unitarian doctrines, long before I had any idea that they were Unitarian, — a discovery which I did not make until a friend lent me a discourse by the late Henry Ware, Jr., containing a statement of the Unitarian faith. We have no Unitarian society in this place. I do not see much prospect of having one, though there are quite a number of persons residing here who sympathize with our views. I mean to distribute among them some of your books, and I hope something good will come from scattering this seed. I see that your Association propose to engage more earnestly in the work of book-distribution. From my own experience and observation, I am convinced you cannot do a better work. I take the liberty to send you the humble offering of a poor man to aid this object, which I shall follow with my daily prayers. Cut off from church privileges as I am, and surrounded by those who shun me as a heretic, I cannot tell you how much I enjoy the reading of any tract or book that pours into my soul some new light and sympathy from our precious faith. How have these works endeared my Sabbaths and my private hours to my heart ! They have strengthened and quickened me, and made me resolve to be a better disciple of our common Master in heaven. If you can find time to write to me, I shall be glad of your sympathy, and I will make the best use of any of your publications with which you may favor me.”

Having replied privately to the writer of the above, our only object in referring to this letter is to express publicly the pleasure which such communications have given us.

It is one of the most agreeable results of the position we occupy, that we have made the acquaintance of so many unseen and scattered friends. Some are students in colleges, some are teachers in private families, some have gone forth to pursue business occupations in distant communities where our views of religion are little known, some are pioneers in the new settlements in the West. Were there visible wires to represent all the currents of sympathy that centre at the rooms of the Association, no telegraphic station would have more lines radiate from it. Often have they transmitted to us words of courage and strength for which we have been thankful; and if they have not borne to others sincere sympathy and affection, it must have been only in consequence of some defect in the transmission.

We are glad to be able to give the following letter entire:—

“ Milwaukee, Wis., June 7, 1854.

“ REV. H. A. MILES, D. D. :—

“ Dear Sir, — Before leaving Boston for the West, I promised, as soon as practicable, to give you some account of this new field of Christian labor. I will attempt now to do so.

“ I came to Milwaukee last January by invitation of a few men, who, desirous of re-establishing a Liberal church here, had a few months previous subscribed about five hundred dollars towards the support of preaching for a year. The Sunday after my arrival I preached in the court-house, — where we still hold our services, — to an audience of forty-five persons. Since that first Sunday the number of worshippers has doubled, and at present there are from seventy-five to a hundred in regular attendance.

“ A few weeks since we organized a Sunday school, with seventeen scholars for the first day. It now numbers twenty-five, with the certainty of a speedy increase.

“ There seems to be a growing interest of the right kind in our services, and a steady determination to establish a Christian church in Milwaukee.

"I can say little more of our actual condition, or of my own success thus far. Of the latter, it is not yet time for any one to speak, least of all for me. If faithful and attentive hearers, kind words and many kind deeds on the part of those with whom I have intercourse, can be considered as indicating a true and real interest in the object which brought me here, then certainly I have no cause to doubt that we are in the way, at least, of a sure success.

"The former history of Liberal Christianity in Milwaukee, I think, must render immediate apparent success less sure than the same amount of Liberal material would seem at first to warrant.

"The Unitarian Society was organized here about twelve years ago. At the time of its organization, or soon after, it built a neat little church, and invited Rev. Wm. Cushing to become the pastor. He commenced his ministry in 1842, I think, and in about two years was succeeded, in 1844, by Mr. Lord, whose somewhat brilliant career as pastor and preacher closed in 1847. He [was shortly followed by Rev. W. P. Huntington, who labored with more zeal than apparent success, until the summer of 1849, when, with the close of his ministry, the naturally discouraged efforts of the society to sustain itself were given up.

"Three ministers in six years are two too many for the good of any society, especially for any Liberal society in the West. This fact receives additional significance, when, as was the case here, the close of the last pastor's labors is immediately followed by a disadvantageous sale of the church and lot on which it was built, to pay a demand of one of the most prominent members of the society. It is also unfortunate for the good name of our cause, as well as somewhat ominous, that the three ministers above named all *left the profession* in this place. This was also the case with the Universalist minister who labored longest and most faithfully with his people here. I am happy, however, to say that *he*, with some of his former society, are now among my very best and most constant hearers and kindest friends.

"The facts now referred to have had their natural tendency to create a distrust in the stability of any church started by Liberal Christians. Of course the worst feature of this distrust has been

that many warm friends were disheartened, while others, who were at first inclined to assist a society whose start seemed so propitious, understanding little the real causes of the failure, now abandoned it altogether.

“ It would not be right to give further details suggesting particular causes of the disaster whose effects have been for so long a time painful to all who have had the good of living Christianity in this place at heart. But *true men* never lose hope ; they only postpone their efforts to a coming day, when they appear again fresh and strong as ever. So it has been here. After waiting four years, last October some of the old friends of practical spiritual religion, with several new ones, set on foot the movement that has resulted thus far in the re-establishment of regular religious services, and a Sunday-school, as above stated.

“ Our prospects are, all things considered, very good. The disadvantages arising from former failures may be entirely removed by patient work for present and permanent success.

“ We have a small Sunday-school library, which we hope soon to increase. There was also left, in the hands of the Trustees, after paying all demands, some five hundred dollars, from the sale of the church and lot. This sum has increased to seven hundred dollars, which may at no distant day be a great assistance in the purchase of a new lot for a church. Since I have been here, the society have increased their subscriptions to seven hundred dollars to meet the expenses of the current year, which, with the help they are quite sure of, will meet all the demands of the year, so that there may be no drawback to a steady progress. At the opening of our meetings a melodeon was purchased, which, for the room where we meet, answers a very good purpose as instrumental accompaniment in singing.

“ Before coming to Milwaukee, I informed myself as well as possible respecting the city and the actual condition of Liberal Christianity here, and I was induced to commence my work as a Christian minister in this place, amongst other reasons, because I was satisfied that in time there might be here established a firm hold for the Liberal faith. And as I go on in my labor from day to day and week to week, learning more what are the elements

of Western life and character, and observing more carefully the under-currents of thought and feeling, this belief is strengthened. I know very well that true, practical, spiritual Christianity cannot be brought at once effectually and extensively to bear upon the people about me. Besides the particular drawbacks to our cause, the whole tendency of Western life, *at present*, is leading from, rather than towards, any institutions of religion; but for this very reason the simplest institutions will be the most readily adopted, for in religion, as in everything else, nothing is so much demanded by the people as reality. Besides, we know that the strife for wealth now going on cannot last for ever; and when the day to *spend* for noble ends comes, let the friends of Liberal Christianity be sure that, as far as possible, there be already provided channels in which may flow the great streams of wealth which, in no distant day, will be at the disposal of those who stand ready to receive and use it, for the mind, the heart, and the soul.

“The Western people are most generous when they get time to be so. It seems to me, then, that in any of our large Western towns where there is the smallest chance of beginning, with a little prompt, hearty aid for a few years, the greatest success is certain.

“Here is Milwaukee, now containing thirty-five thousand souls, increasing every year at the rate of from five thousand to ten thousand; increasing also in wealth and facilities of communication with the North, West, South, and East, — from all quarters, indeed, there will soon be the amplest means of communication by railroads and steamboats.

“As I go about the streets of this town on these beautiful spring days, watching with amazement a growth that can be seen and felt in every direction, I find myself constantly recurring to the question of the intellectual, moral, and religious destiny of a city sure in a few years to be equal in population and wealth and beauty to the present ‘Queen City’ of the West, Cincinnati; — then, in a generation or two, perhaps when the minds I am now trying to get into the right way of religious training in our Sunday school shall be in their prime, to contain half a million of souls, with more wealth and power than we can estimate, — *whose*

faith, I ask, shall be the faith of this people? What spirit shall permeate their life? Ought it not to be — shall it not be — the simple, the pure, the practical, the spiritual faith of Channing and Ware? — Christianity, applied to the lives, the hearts, the consciences of the men of this and the coming age? I may be unjust to other denominations, but the more I see of the way in which they build up churches in the West, as everywhere else, the more sure I feel that Liberal Christianity in some form, or no Christianity, is the great alternative in this country. At least for me there is this to do, — with an eye ever resting on that great future hurrying upon us in the West, and with faith in the God who governs all things for the best ends, to ‘work while the day lasts.’

“In Christian fellowship

“I am yours sincerely,

“F. A. TENNEY.”

STATISTICS OF UNITARIANISM.

A WRITER in the May number of the *Christian Examiner* has brought together some interesting facts on this subject, which we have permission from him and from the editors of the *Examiner* to reprint. He briefly reviews two recent works which speak of Unitarians and Unitarianism, the first by Rev. J. H. Grandpierre, a French clergyman, who represents Unitarianism as in the last stages of decline, and the second by Rev. Flavel S. Mines, a convert to the Episcopal Church from Presbyterianism, who regards Unitarianism as so progressive, that he thinks “Unitarians may lie on their arms without striking a blow, and confidently await the issue.”

Amid this conflicting testimony as to the actual state of

Unitarianism in this country, the writer in the Examiner thinks it well to gather up the facts in the case, and to make a true exhibit of our present condition. After enumerating our benevolent societies, periodicals, and theological institutions, the article proceeds as follows : —

“ The strength and influence of Unitarianism cannot, however, be estimated by such statistics as these. Its practical effects enter also into the question. Whatever may be said by friends, as well as by opponents, about our short-comings, the practical and indirect effects of Unitarianism are not such as authorize the terms of disparagement sometimes applied to the ‘ narrow influence and small results of the Unitarian movement.’ To some of these practical effects we propose now to refer. One important class of these has reference, not only to the number of noble and beneficent enterprises which Liberal Christians have supported and fostered, but to those which they have originated. It is not necessary to exaggerate the importance of individuals, who usually are acted upon by influences around, who anticipate others less than is commonly supposed, in order to rightly appreciate those who are regarded as the founders of reformatory beneficent institutions. The Liberal party has furnished, to say the least, its full proportion to their ranks. Dr. Worcester gave birth to Peace Societies. The Temperance movement derived its first impulse from a body of men the majority of whom were of our faith. We do not disparage other sects or other men when we say, that to Horace Mann, now President of Antioch College, the first Secretary of the Board of Education in Massachusetts, and to Edmund Dwight, the cause of elevated education in New England owes its first impulse. The first Institution for the Blind in Massachusetts was established and richly endowed by Hon. Thomas H. Perkins, and until this day remains under the charge of Dr. Howe, well known in Europe, as in this country, as the friend and advocate of every good cause. Nor are these the only Unitarians towards whom the blind have reason to be grateful. Of the institution for the instruction of the blind in Philadelphia, Mr. John Vaughan, an eminent and zealous Unitarian (says his biographer), was emphatically the founder.

“Miss D. L. Dix, who has spent several years in visiting prisons, and who, by her memorials addressed to different State legislatures, has procured the erection of several State lunatic asylums, was the personal friend of Dr. Channing and a member of his church. The first asylum of the kind in Massachusetts for the orphan children of seamen will owe its origin to a large sum recently left, to accumulate for twenty years, by one of our faith.

“The first Sunday school in New England was that commenced in Beverly, Mass., in 1810, by two young women, and subsequently merged in the Sunday school connected with Rev. Dr. Abbot's society. The first one established in Boston was in connection with the Rev. Dr. Lowell's society, in 1812. Both of these, as well as one at Cambridgeport, connected with the church of Rev. Mr. Gannett, preceded the first Sunday school established by the Trinitarians of ‘Christ Church,’ which was instituted in 1815.

“To the Unitarian body belongs, especially, the honor of having originated and established the Ministry at Large. On the 5th of November, 1826, Dr. Tuckerman entered on the duties of what he called the Mission to the Poor in Boston. December 2d, 1826, ‘in a painter's loft, under naked beams, surrounded by plain walls, the wind whistling through the casements, he preached his first sermon,’ to a mere handful of hearers. At the end of a year he had made nineteen hundred visits; and one hundred and seventy poor families were connected with him as their minister. In six months more, two hundred poor families stood to him in this relation. Not until several years afterwards was there in the United States any institution like that which he thus founded.

“Nor need we go back to the past to see that Unitarianism has some vitality.

“The religious instrumentalities now existing and employed by Unitarians present many encouraging features. Our Sunday schools will compare advantageously with those of other bodies, in all respects. They are considered as necessary auxiliaries to our religious societies.

“In 1845, Mr. George Channing, the Domestic Missionary of the American Unitarian Association, estimated the whole number of Sunday-school scholars in our body to be 27,000; and of teachers, 4,800.

“The ministry to the poor is still in successful operation. Established, as we have seen, by Dr. Tuckerman, in 1826, it immediately awakened interest in our body, and when its founder left for Europe, on account of his impaired health, it was taken charge of by the ‘Benevolent Fraternity of Churches.’ Since that period, the spacious brick chapel in Pitts Street, that in Warren Street, and the stone chapel in Suffolk Street, have been erected by this association of Unitarians.

“The Suffolk Street Chapel was built at a cost of \$15,000. Eleven different clergymen of our faith have for longer or shorter periods been employed in this service. The children who have been connected with the Warren Street Chapel alone number about seven thousand, almost entirely of the poorer classes. The number of families connected at the present time with the two other chapels is five hundred.

“The last report gives the annual sum appropriated for the support of the chapels in Pitts and Suffolk Streets as \$5,808. The Sunday services held at these chapels constitute but a small portion of the useful instrumentalities employed by them. Evening and Sunday schools, evening lectures, teachers’ meetings, sewing circles, schools for instruction in sewing, popular lectures on scientific and other topics, the procuring situations for those out of employ, the rescue of boys and girls from evil association, united temperance clubs, debating societies, the furnishing of books from the chapel libraries, occasional excursions to the country, instruction in singing, are all auxiliaries to Sunday instruction.

“The reports of the ministers at large are full of interest. One minister, Rev. Mr. Winkley, speaks of nineteen weekly meetings, of which he attends seventeen. Another, Rev. Dr. Bigelow, has distributed several thousands of useful publications, ‘which bear the impress of no sectarian *mint*.’ ‘At times, whole days have been occupied by him with visiting. On one of

the winter days, twenty-four Sabbath visits were made, requiring a walk of from four to five miles.' 'Within that space,' he says, 'it was my lot to minister to nearly every state of suffering humanity;—to age and widowhood, the sick and feeble, the mourning and bereaved, the obscure and the solitary, the ignorant, frail, tempted, and erring; conditions aggravated for the most part by the pressure of want in some of its gloomiest forms.' Another still, Rev. Mr. Cruft, who is not behind either of those just mentioned in the kind or amount of labor which he performs, thus expresses his view of the great objects which should be paramount in all that is done: 'Giving alms is but an incidental part of the missionary's work. His great, all-absorbing work is with the *souls* of the degraded and lost; to fill these with the unsearchable riches of Christ, to bring them out from darkness to light, from the power of Satan unto God.' For this, 'he threads the lanes and alleys, beats the garrets and cellars, and ferrets them out and labors to come into personal communion with them.' The reports of Rev. Mr. Barnard, of Warren Street Chapel, contain the records of benevolent labors covering a wide field. The sum of \$4,000, though larger than usual, expended last year under his direction, saves to the city ten times that amount. No business man is more industrious than he is in his peculiar work. From five to six hundred children, 'whose parents are connected with no other church,' enjoy his ministrations on Sunday, and his friendly oversight during the week. 'We do not,' he says, 'desire the slightest interference with their religious opinions. The cause of our Master and the interests of civilization in such a matter as this, lay us under obligations which are superior to the claims, as they ought to be above the jealousies, of mere sectarianism.' Extracts as interesting as these could be supplied from the reports of the ministers at large who labor under Unitarian auspices in Charlestown, Salem, Lowell, Roxbury, Providence, Portland, St. Louis, and New York.

"We had proposed in this connection to reply at some length to the reproach,—it is made in the book of M. Grandpierre and in various other quarters also,—that Unitarians have never shown great interest in missions. We think we could show, that, though

there is much in the Foreign Missionary cause both to awaken and to excite enthusiasm, its results, especially in view of the vast means employed, have not been such as to disarm honest doubt about their comparative usefulness. We are not sure but that it could be proved, that, within a few rods of the banks of the East River in New York, whence the missionary sets sail, there exists as much of heathen darkness and wickedness as there can be found on the banks of the Ganges,—‘the benighted region’ to which he is bound. Other considerations might be presented, were one inclined, which we are not, to attack the missionary enterprise as conducted by our Orthodox brethren. A better reply to what is said by them of our remissness in these regards is this. ‘We believe with you in missions, but we differ from you about the best places for them. Let us pursue our objects without clashing. Surely our “missionary posts” are far enough apart for that. Our “mission stations” at Boston, Providence, Portland, and St. Louis need not interfere with yours at Bombay and Shanghai and on the coast of Africa.’

“Unitarians are sometimes reproached for the backwardness which they manifest in comparison with members of other sects, when appeals for pecuniary aid in behalf of worthy objects are made. Though we must regret that they have not done more this way, still the degree of failure and lack here is often greatly overstated. However difficult it may have been in some cases to raise even comparatively small sums for particular objects, however provoking such failure often is, we are confident that the pecuniary liberality of Liberal Christians, in Boston and New York, towards worthy enterprises, is not behind that shown by the members of other sects. To prove this, we need not point solely to Harvard University, as having received from this source, in forty years, over one million and a half of dollars; to the ‘Cooper Institute,’ endowed by one ‘Liberal Christian’ to the amount of some three hundred and forty thousand dollars; to the Lawrence Scientific School, endowed by Hon. Abbott Lawrence, also a Unitarian, with a sum equal to one hundred thousand dollars; to the Lowell Lectures,—that most excellent investment for two hundred and fifty thousand dollars; or to many public institutions

besides, associated with the names of Gore and Dane and Smith and Eliot and Thorndike and Lyman and Appleton and Lawrence and Grinnell and Graham and Munson and Perkins and Lowe and Brooks. We believe that the large benevolence associated with the names of these more conspicuous enterprises and men is largely imitated in less signal connections. There is scarcely a benevolent enterprise of any description, in any place where our faith is prevalent, which would not be seriously crippled were aid from its adherents withdrawn or withheld. Perhaps no better proof of the prominence of Unitarians in all benevolent enterprises could be offered, than that given by a glance over the list of officers of benevolent societies in Boston. Looking over a list of such which was published in 1848, without the slightest reference to such a conclusion, we find that, out of twenty-six charitable institutions of Boston; not connected with sectarian objects, fourteen, and possibly fifteen, have the office of their President filled by a Unitarian. There are not more than two or three, at the most, which do not count among their other officers those of 'the sect everywhere spoken against,' — sometimes 'spoken against' because of its supposed bad tendencies practically upon the community.

“The number of eminent men, public characters, writers, and others, who have adopted our views, has also an indirect bearing on our subject. Among those who have held high offices under our government, are three Presidents (including Mr. Fillmore), Christopher Gore, Commissioner under Jay's Treaty, Samuel Dexter, Secretary of the Treasury, appointed in 1800, Daniel Webster, Secretary of State, and Messrs. Wheaton, Everett, Bancroft, and Lawrence, who have represented our country abroad. The late Chief Justices Parsons and Parker of Massachusetts, and Eddy of Rhode Island, and Judges Story and Wayne of the United States Supreme Court, were Unitarians. Chief Justice Cranch of the United States Circuit Court, and Judge Curtis of the United States Supreme Court, are also of our faith; and the same is true of Judges Parker and Jeremiah Smith of New Hampshire, and of Judge Gilchrist of the same State.

“The two Senators of Massachusetts in our national Congress

are Unitarians, and so were their immediate predecessors. The office of Governor of Massachusetts, for the last thirty-eight years, has been held by Unitarians twenty-seven years. Of the *thirteen* judges of the Supreme Court and Court of Common Pleas of Massachusetts, seven are Unitarians.

“Among the eminent writers (omitting the large number of clergymen of our faith who have distinguished themselves as theological writers) may be mentioned, in the department of history and biography, Belknap, Tudor, Prescott, Bancroft, Sparks, Quincy, F. Parkman; in jurisprudence and politics, Fisher Ames, Webster, Sullivan, Nathan Dane, Judge Story, John Q. Adams; in poetry, Bryant, Longfellow, Sprague, Pierpont, Lowell, Tuckerman; in science, Bowditch, Dr. Prince of Salem, Peirce, Farrar; in elegant literature and criticism, Ticknor, the Everetts, William Ware, Prof. Bowen, George W. Curtis, Hillard, and most of the leading writers in the *North American Review* since its commencement. To this enumeration may be added various female writers, such as Miss Sedgwick, Mrs. Follen, Mrs. Child, Mrs. Butler, Mrs. T. Lee, Mrs. G. Lee, Mrs. Gilman, Mrs. Kirkland, etc.

“The weak point in the benevolence of Liberal Christianity undoubtedly is, that they have not given (compared with other religious bodies) so liberally towards objects distinctively religious, as they have toward other objects. It must be granted that there is some reason for this charge, and yet we suspect that, if all the sums given to importunity in aid of religious objects not exclusively Unitarian were added to those which many of our brethren contribute from time to time towards the building of distant churches, the deficit would be very much less than it appears. The want of interest which our body has shown in the two fields of religious effort occupied by our theological school at Cambridge and the Unitarian Association, is much to be deplored. A Liberal Christian, who thinks of the field already ripe for the harvest, — which nothing but denominational supineness, excusing itself oftentimes on the poor plea of dread of sectarianism, has prevented us from reaping, — cannot but wonder that these organizations have been so often allowed to languish on this account; yet

the whole truth should be stated. Neither the Unitarian Association nor our theological schools have been fostered as they should have been. Still, the one has received from Unitarians, since 1825, \$202,314, or an average of over \$7,000 annually, enabling it to employ 212 missionaries, and to print 20,000,000 pages of tracts; and one of the schools has been aided to the amount of \$90,000 or \$100,000; the Meadville theological institution receiving about \$40,000 in addition.

“ The general view of the bearing of all these instrumentalities, influences, and facts on our condition and prospects as a religious body, does not authorize the disparagement with which the power and influence of Unitarianism are sometimes spoken of, neither is it discouraging. As regards this latter point, nothing is more apparent than the tone of increased confidence prevalent at this time in our ranks. It contrasts very much with that which was manifested only two or three years ago. Our outward condition on the whole justifies it. Our churches in Boston, though much affected by the removal of parishioners into the country, and diminished in number by the loss of one church edifice, under the operation of somewhat similar circumstances which have caused to our Orthodox brethren the loss within a few years of three of theirs, are, with scarcely a single exception, in a more prosperous state than they have been for a long time; and the same is true, we believe, almost universally, of the churches throughout New England. In distant places our cause is advancing. The societies at Chicago and Detroit, for some time languishing, bid fair to emulate those at Buffalo and Syracuse and St. Louis. In San Francisco the Unitarian society is quite promising. In the State of New York, all our societies, with scarcely an exception, are increasing largely. Within a very brief period two new societies have been established in the immediate vicinity of the city of New York; and since we commenced this article, we have heard of another having been gathered in Jersey City. Those already existing in New York and Brooklyn now number larger congregations, and exert a wider influence, than at any former time.

“ These, and other facts of recent occurrence, are of an exceedingly encouraging nature. It may be, that, as an organized body,

our progress may be slower than we hope. It may be, that the great truths which we value more than sectarian triumphs shall have their progress impeded by the absence of a right zeal, which is in no degree inconsistent with the genius of our liberal faith, and in which we have heretofore been too much wanting. We would fain, however, cherish a hope that this will not be the case, and we think we can find, in some of the recent tokens of new and increased interest, some foundation for that hope.

“On two points we feel very confident, and think they could be established by facts. One is, that opposition and impediment from Orthodox quarters is one of the smallest of the obstacles now existing to our progress. Orthodoxy has enough to do to hold its own, without concerning itself with our movements. Its attitude is defensive, not aggressive ; — not so aggressive, by far, as it was when it was resolved, some years ago, that an Orthodox church should be built in every village where there was a Unitarian one. We apprehend that, take our towns and villages through the country, our ministers find a very different state of things in this regard from that which existed some ten or fifteen years ago. We suspect the time has gone by, when, even during great revivals, anxious reference shall be needful to possibilities such as were wont to trouble now and then our more sensitive ministers. Though Orthodoxy is far from having lost its efficiency, yet it keeps very much within its own intrenchments ; and so gives us a fairer field than we have ever had before. God save us from being slothful husbandmen !

“The other point upon which we feel great confidence, justified also by facts familiar to most, is, that our religious system has great advantages because of its remarkable power of adaptation to different minds. It owes this peculiarity not to its believing too little, — as some pretend, — but to the fact that a large body of belief necessarily covers more space than a small one, and has more points of contact. Thus in some of our parishes it is administered under forms to which few Orthodox men of the liberal school would object, while in other churches still, those who dislike even a leaning in the use of technical terms towards Orthodoxy, and who are pleased only with preachers who share this

feeling, are edified and content. Other ministers, most of them following mainly the bent of temperament and judgment in this matter, present Christianity under aspects not opposed to the prevalent tone of conservatism in their parishes, while others still draw around them congregations ultra and radical in their views; and all this happens, not because there is necessarily a reference that is cowardly or having an eye to popularity, but because, besides recognizing individual personal peculiarity, our system of faith itself is large and many-sided. No religious system presents truth under so many different phases as does ours, and, further, no denomination numbers among its adherents so many persons of different minds. It would be difficult to say what is the peculiar type of intellect, or temperament, or character, with which Unitarianism, we mean as a broad, liberal, generous system, most harmonizes. Of Calvinism the reverse is true. A Calvinistic congregation, whether found in Conservative Massachusetts or in the Western Reserve of Ohio, in Paris or Boston, in Glasgow or New York, seems to be made up of very much the same people. The type, the mould, is the same. It is not thus with the congregations of our faith, even where they are of long standing. In societies of more recent origin, especially out of New England, the opposite peculiarity is very observable.

“A member of an old, established Unitarian church in Massachusetts would be very much amazed at the diversity of training, opinion, sect, and generally of nation, represented in any one of our societies in the State of New York, — to say nothing of the congregations farther west and south. Trinitarianism has nowhere so wide a sweep. No denominational body offers so broad a platform for multitudes, each individual retaining more or less of peculiarity, to meet upon, as does Unitarianism. On another point we are equally certain. No other sect can deal as ours can with the great social and reformatory questions of the time. Its principles of Biblical interpretation, its loose organization, the entire absence of consideration about ‘the interests of the denomination,’ in short, all the peculiarities which cripple its power as a sect, give it a great advantage here. If the great body of earnest men and women, about whose radical and disorganizing principles

many are, not without reason in some cases, alarmed, are to be kept within the pale of Christian influence at all, we believe most firmly it will be by administrations which shall breathe the spirit of our distinctive faith as Liberal Christians. We believe, further, that if some of our conservative friends, who have the most to say of the radicalism and vagaries of certain brethren, knew of the service they are rendering in just this way, and to just such classes as those to whom reference has been made, — we believe our conservative friends would learn a new lesson, we will not say of charity, but of faith in the great, the various, the multi-form work which Unitarianism is adapted to do, — Unitarianism differing in some respects, it may be, from the type which it generally exhibits in Boston or New England.”

OBITUARIES.

DURING the months of March, April, and May, three persons have been removed by death from our household of faith, of whom full and feeling mention has been made in other papers and reviews, and the simple dates of whose earthly career we may here record.

REV. ALEXANDER YOUNG, D.D. was born in Boston, September 22, 1800. He graduated at Harvard College in 1820, and at the Cambridge Divinity School in 1824. On the 19th of January, 1825, he was ordained pastor of the New South Church in Summer Street, Boston, which relation he sustained until the day of his death, March 16, 1854. His funeral took place March 20, on which occasion a sermon was preached by his friend and classmate, Rev. Dr. Gannett of Boston, which, together with a discourse preached the Sunday following by Rev. G. E. Ellis of Charlestown, has been given to the press. These dis-

courses are affectionate and faithful tributes of respect to his memory as a man, a Christian, a scholar, and a minister of the Lord Jesus Christ.

REV. JAMES THOMPSON, D.D. was born in Halifax, Mass., in 1781. In 1799 he graduated at Brown University, in Providence, R. I. He was ordained pastor of the Congregational Church in Barre, Mass., January 11, 1804. In January of this year there was celebrated the fiftieth anniversary of his ordination, amid most gratifying evidences of affection and respect. On the 14th day of May last, he gently and quietly closed his long and honored career. A sermon was preached at his funeral by Rev. Edward E. Hale of Worcester.

H. J. HUIDEKOPER, Esq., of Meadville, Pa., was born, April 3, 1776, in the Netherlands. He came to this country in 1796. In 1804 he made a home in Meadville, where he resided till his death. Educated a Calvinist, and a member of the Dutch Reformed Church, inquiry led him to depart from the creeds of his youth, and he embraced Unitarian views before reading any other Unitarian book than the Bible. A clear mind and an earnest spirit were devoted to the dissemination of what he regarded as the truth, to which cause, also, was added, in later years, a liberal share of the wealth which had rewarded his enterprise and sagacity. In 1835 a Unitarian church was erected in Meadville, and not long after this he became deeply interested in the establishment of a Theological School in that place. He was its founder and munificent patron, and he lived to rejoice in its prosperity and success. He died May 22, 1854, the centre of a wide circle of friends who honored and loved him, and the patriarch of the region in which he had so long lived.

NOTICES OF BOOKS.

De Quincey's Theological Essays. Boston: Ticknor, Reed, & Fields. 2 vols. 12mo.

MANY readers will be grateful to the publishers for this first collected edition of the Theological Essays of a vigorous writer and independent thinker. If we want to see nothing but repetitions of truisms, we should not look into these books. There is a still larger class who will be thankful to have their minds quickened by new views and fresh thoughts. The thirteen essays included in the two volumes are of unequal value; we have read those "On Christianity as an Organ of Political Movement," "On Protestantism," and "On Hume's Argument against Miracles," with most pleasure. We commend to the reader also the paper on "Judas Iscariot," which serves the highest purpose of all such essays, by dissolving the spell of familiar interpretations, and provoking the mind to think for itself.

The Church: in a Series of Discourses. By REV. SYLVESTER JUDD, Pastor of Christ Church, Augusta, Me. Boston: Crosby, Nichols, & Co. 12mo. pp. 274.

THESE sermons were prepared in the ordinary course of Mr. Judd's ministry, and, without any thought of their publication, were left among the other manuscripts of which he was possessed at the time of his death. They were selected for the press by a parishioner and brother-in-law, who has a deep interest in the general views they set forth. Those views are substantially the same as were stated in the sermon called "The Birthright Church"; and persons favoring the positions there taken will find them presented here in various forms of illustration, and in a style which, if occasionally very free for pulpit address, is also marked at times by singular beauty and power.

The Catacombs of Rome, as illustrating the Church of the First Three Centuries. By RT. REV. WM. INGRAHAM KIP, D. D., Missionary Bishop of California. New York: Redfield. 1 vol. 12mo. With Map and Designs.

EVERY well-informed person has heard of the subterranean passages beneath the city of Rome, which were excavated before the Christian era, were named by some of the old classic writers, and, running in all directions more than twenty miles in extent, were a place of refuge to the early Christians in the times when persecution drove them to "dens and caves of the earth." They occupied them more or less for many years. The convulsions which have visited Rome itself have spared the remains in these dark and gloomy retreats. These remains are chiefly monumental inscriptions, which are seen to this day, the witnesses of the reality and power of primitive faith and piety. The peculiar and sacred interest that belongs to them is felt at once. Dr. Kip's book, though a cheap compilation, yet gives a very accurate idea of the extent and character of the Catacombs, and of their inscriptions. We are grateful for having our recollections of a visit to them so pleasingly revived; and we commend the book as instructive and suggestive to Sunday-school teachers and to the general reader. To most persons it will give information that can hardly be obtained in any other quarter, and it will open many new and interesting trains of reflection.

The Bud, the Flower, and the Fruit; or the Effects of Education.
By a Lady of Boston. Boston: James Munroe & Co. 18mo.

THIS little story gives us three glimpses of the childhood, girlhood, and womanhood of three females whose different characters were moulded by the influences with which they were surrounded. If it be objected that the moral is as "plain as preaching," yet the story is told with vivacity and interest, and it can hardly fail both to please and instruct. We hope it will be placed in all our Sunday-school libraries.

Service-Book for Worship in the Congregation and the Home.

Taken principally from the Old and New Testaments. Arranged for the Use of the Unitarian Church in Charleston, S. C. Charleston: Samuel G. Courtenay. 1854.

THE initials of the senior and junior pastors of the Unitarian Church in Charleston, affixed to the Preface, will be to all our readers a sufficient assurance of the good judgment and good taste of this compilation. The basis of the work is the "Book of Worship" prepared for the "Church of the Disciples" in Boston; and following the order of service are Family Prayers for each day of the week, taken mostly from the "King's Chapel Liturgy." Both in the Morning and Evening Worship of the church a place is assigned to "extempore prayer," the compilers very justly holding that "every pious and gifted minister of religion is himself a living liturgy." The work is intended to combine the advantages of free and prescribed prayer. This we think is the true plan. On the whole, we like this Service-Book much better than any other we have seen. In the simplicity of its arrangement, the clearness of its order, the Apostolic sanctity of its phraseology, we find great merits. The brief but comprehensive summary of the Unitarian faith at the close of the Preface is entirely to our mind. We should like to have it repeated by minister and people in the order of the service.

The Christian Doctrine of Prayer. An Essay. By JAMES FREEMAN CLARKE. Boston: Published by the Executive Committee of the American Unitarian Association.

THIS is the book which we announced in a previous number of the Journal as in the course of preparation. We are glad to see that our judgment of its great merits has been confirmed by the comments of the press. The editor of the Monthly Miscellany, in the May number of that work, expresses himself as follows: — "It must have a large circulation, and cannot fail to carry much light wherever it goes. We take unqualified satisfaction in the appearance of this clear, comprehensive, and evangelic exposition of the central religious act. Here is set forth no poor illusory

theory of self-excitation, such as even Hume's insight saw through and pronounced fallacious, but a wholesome, just, inspiring, and quickening doctrine of a veritable *asking* and *receiving*. The book is timely, and tends to correct some of the most mischievous errors of our age."

It may be remembered that the editor who penned the above sentences was the only person who expressed concern as to the character of the books which the American Unitarian Association may publish. We are glad that the first book they publish after his speech was delivered calls forth such strong praise from him as the above.

Our readers may like to see what is said of Mr. Clarke's book by writers in other denominations. We take the following from the *Congregationalist* of May 12:—

"We know of no treatise which is so complete in its discussion of the great subject of Prayer as this. It does not quite come up to the views and wants of Orthodox minds; but its defects, from our stand-point, are rather those of omission than commission. Almost all of it may be read with great satisfaction and edification, and we have felt spiritually quickened by its perusal. We rejoice that the American Unitarian Association are putting out a treatise adapted to do so much good and so little hurt as this. We see not how any man can read it, and try to be influenced by it, without being made better. Our respect for its author is increased by it, and we feel as if we could extend toward him, in most of it, the cordial right-hand of our fellowship."

We have been kindly favored with an extract from a sermon preached by a pastor of one of the Cambridge churches, who, several Sundays ago, in a discourse on Prayer, alluded to Mr. Clarke's book in the following words:—

"And more thankful am I than for a hundred new expositions of our controversial opinions, that our Association has just issued an earnest Treatise on Prayer, not merely maintaining this quickening view, but quickened itself by it,—not setting forth the answer of the fervent petition as a book-theory, but carrying it into the practice of daily life,—showing most impressively how continual communion with the Father-spirit is the noblest privi-

lege of our spirits; and what a perfect sympathy with Jesus, what a glorious impulse to duty, this reliance on God's help would give! Would that I could see this life-giving little volume in all your hands."

We will only add, as an illustration of the operation of the Book Fund, that this Essay by Mr. Clarke is sold at a trifle more than bare cost; at retail for thirty cents, at wholesale for twenty-five cents. It is got up in good style, and we hope we may be favored with large sales.

Worcester's Bible News. Published by the American Unitarian Association. 1854.

THIS new edition of an early and most successful Unitarian work has lately been published by the Association, who have purchased the stereotype plates. Perhaps there is no better book to put into the hands of those who begin to question the soundness of the Calvinistic theology. We ask the aid of our friends in effecting its wide circulation.

The Gospel Narratives: their Origin, Peculiarities, and Transmission. By HENRY A. MILES. Eighth Thousand. Published by the American Unitarian Association.

Discourses on the Unity of God, and other Subjects. By WM. G. ELIOT. Ninth Thousand. Published by the American Unitarian Association.

ANY number of copies of these books can be furnished, as they are both stereotyped, and the plates are the property of the Association.

Thoughts Selected from the Writings of CHANNING. Fourth Thousand. Published by the American Unitarian Association.

THE plates of this little work have also been purchased by the Association. We know of one person who has circulated fifteen hundred copies of this selection. It is an appropriate present from a Sunday-school teacher to the members of his class, or

from a pastor to a new-married pair. Many are the cases where it has led to the purchase of the entire works of the author from whose writings it is compiled.

Discourses, by ABIEL ABBOT LIVERMORE, Cincinnati, Ohio.
Boston : Crosby, Nichols, & Co. New York : Charles S.
Francis & Co. 1854.

WE have here another valuable contribution to our religious literature, and praise enough it is to say that these Discourses are worthy to take a place by the side of other volumes of sermons furnished by the Unitarian pulpit. In their healthy good-sense, their clear transparency of style, and their marks of careful preparation, they are eminently characteristic of their author. Every reader will find it to be good to commune with a mind of wide culture, of broad sympathies, and penetrated with a solemn and profound conviction of the high moral purpose of the religion of Jesus Christ. We have read the series of twenty-four Discourses with interest, for we found them throughout the utterances of a living, earnest mind, not, what sermons are so apt to be, traditional repetitions, or perfunctory exhortations. A calm and sustained strength runs through them, guided by a good taste, which perhaps occasionally may slip into illustrations and expressions somewhat *infra dignitatem*, and presenting thoughts in fresh and attractive lights.

We quote two illustrations of the interesting light in which the author places his thoughts, taking the cases which fall under our eye as we accidentally open the book. In a sermon on "The Manner of Revelation," in which he speaks of it as a prolonged process of education, begun with one man, and prosecuted with his descendants from one nation to all nations, and from a narrow province of Asia over the whole globe, Mr. Livermore says : —

"There is a grandeur and beauty in this succession of periods in Revelation, wholly inconsistent with the notion of human invention and fraud. If one man had begun such a system, would other men have been found to carry it out through long periods of centuries and thousands of years? The deception is on too

gigantic a scale for puny man either to conceive or execute. He may falsify a date, an act, a single reign, and corrupt a nation by his misgovernment or his writings, but he cannot take the sceptre of the ages in his hand, and plan a fraud, which shall be commenced under Moses, prosecuted by kings and prophets, and consummated by Christ and his Apostles, and looking through a range of interminable ages for its entire fulfilment. For link is joined to link in one dependent and connected chain, and he must have been an arch-magician, scarcely less than omniscient, who could plan the whole, if it were based on error and fraud." — pp. 35, 36.

Again, in the same sermon, speaking of the effect of the institutions of Moses, however puerile they may seem to a Christian, as admirably adapted to raise up a low and barbarous people, and give a race of idolaters the knowledge and worship of the one true God, the author proceeds : —

"Not a thread too many, then, we may say, was there in that old tapestry of the Jewish tabernacle, not a lamb or dove offered for naught in those sacrifices of thousands of years ; not a shekel was levied in vain for that gorgeous temple service, nor a splendor too dazzling encircled the High-priest and his attendants in their garb ; for they are each and all an education to the Jews. And as such, however insignificant as single parts, they grow into greatness and dignity when combined together, and viewed as the polity of the Divine commonwealth ; for while all the rest of men were worshipping stocks and stones, leeks and onions, snakes and crocodiles, and while polished Greece had her temples to the unknown God, and proud Rome deified her own sons, the Hebrew slaves from Egypt were rising up and paying homage to the Eternal King of kings." — p. 49.

The Elements of Character. By MARY G. CHANDLER. Boston : Crosby, Nichols, & Co. 1854.

THIS book is dedicated "To the Rev. E. H. Sears, my former pastor, under whose spiritual guidance and instruction my mind learned to dwell upon religious themes with pleasure, while my

heart found peace in believing." The work itself is a series of nine essays, on Character, the Human Trinity, Thought, Imagination, Affection, Life, Conversation, Manners, Companionship. A reflecting, discriminating spirit looks out upon us from these pages, with the eye of one who has penetrated through the shows of life, and rests with cheerful and holy reliance upon its substance. We detect here and there a decided leaning to the tenets of Swedenborg; but the fact will prevent no one from appreciating the wisdom and maturity of thought, and the many useful suggestions, with which the book abounds.

Protestantism in Paris: a Series of Discourses translated from the French of A. COQUEREL. Boston: Crosby, Nichols, & Co. 1854.

THESE six sermons revive a very distinct remembrance we have of hearing their eloquent author in his crowded chapel in Paris. He is known in that city as the leader of the Reformed Protestants, and in many points is in full sympathy with our Unitarian faith. He was a member of the Legislative Assembly before the *coup d'état* of the present Emperor, and was re-elected by the largest popular vote given for any member of that body. Many among us will be glad to see what kind of influence a man of his popularity and power is having upon the course of Christian truth. The longest sermon in this collection is against the doctrine of eternal punishment, of which he has been for years a well-known and decided opponent.

A Defence of the Eclipse of Faith, by its Author; being a Rejoinder to Professor Newman's Reply. Also the Reply to the Eclipse of Faith, by FRANCIS WM. NEWMAN; together with his Chapter on the Moral Perfection of Jesus. Boston: Crosby, Nichols, & Co. 1854. 1 vol. 12mo. pp. 75, 208.

READERS who are interested in the controversy respecting the supernatural claims and character of Jesus Christ, will find here the latest words uttered on both sides of the question. As the

assault and the defence are placed together in the same volume, they can turn at once from objection to reply, and can measure the candor and ability of both writers all the better when they both stand confronted before them. We have no doubt to which side every fair mind will assign the victory; and even in cases where the love of novel speculations, the arrogance of self-sufficiency, and the audacity of startling theories, have for a while bewildered and misled, we can calmly await the return to a healthier and holier tone of mind. This we say of those who are already interested in the controversy alluded to. For those who have not entered into such inquiries, we doubt whether this is a good book. We think there was need of the apology for republishing and widely circulating such a chapter as that on the "Moral Perfection of Jesus." The acute and triumphant reply is as good as can be made; but such speculations induce a critical and captious distemper, which can be cured, to use the words of Dr. Arnold to the poet Keble, "not by the physic of controversy, but by the diet of holy living."

Grains of Gold, or Select Thoughts on Sacred Themes. Boston: Published by the American Unitarian Association. 1854. 32mo. pp. 200. Price 25 cents.

THIS little book consists of brief sentences taken from the published sermons of Rev. Cyrus A. Bartol, junior pastor of the West Church, Boston. No one can have read those sermons without admiring the poetical beauty of their illustrations, and the richness of wisdom and spiritual insight of many of their paragraphs. Some of these gems are here brought together, and the exterior of the book is as attractive as its contents are varied and rich. It makes a beautiful present to a friend, and we hope it may have a wide circulation.

THE American Unitarian Association have lately prepared eight volumes, to which we wish to invite attention. They are made up of a selection of the Tracts of the Association, those relating to the same subject being bound together. There is a

volume on the "Unitarian Faith," on the "Trinity," on the "Atonement," on the "Saviour," and volumes entitled "A Good Life," "Fresh Thoughts on Old Themes," "Aids in Reading the Scriptures," and "Christian Biography." The best Tracts of the Association have been selected and arranged under these heads, and they are bound up in a handsome style. They may be had in any number, and will be sold at the low price of twenty-five cents per volume.

RECORD OF EVENTS AND GENERAL INTELLIGENCE.

MARCH 15. — A new Unitarian church, erected in Townsend, Mass., was this day dedicated to the worship of one God, the Father, through his Son Jesus Christ. The dedication sermon was preached by Rev. Arthur B. Fuller, of Boston.

MARCH 29. — Rev. Artemas Bowers Muzzey, lately pastor of the Lee Street Church in Cambridge, was this day installed over the Unitarian Society in Concord, N. H. The installation sermon was preached by Rev. Mr. Huntington, of Boston.

APRIL 2. — The new Unitarian church in Charleston, S. C. was dedicated to the worship of Almighty God the Father, through our Lord Jesus Christ. Sermons were preached by the senior pastor, Rev. Dr. Gilman, and his assistant, Rev. C. M. Tagart.

MAY 7. — Rev. Samuel Longfellow, pastor of the Second Unitarian Church in Brooklyn, N. Y., baptized twenty children in his church. We take pleasure in recording such an intimation of a reviving interest in the ordinances of the Gospel.

MAY 10. — Rev. C. A. Bartol, junior pastor of the West Church, Boston, sailed for Europe, with his family, intending to

be absent for six months, during which his people kindly released him from his labors.

MAY 11. — The Western Conference of Unitarian Churches assembled at Louisville, Kentucky; and Mr. F. A. Tenney of Milwaukee, Wis., and A. S. Ryder of Cannelton, Ind., were ordained to the Gospel ministry.

MAY 21. — Rev. Thomas Dawes was installed pastor of the Hawes Place Unitarian Church in South Boston. Sermon by Rev. Dr. Peabody, of Boston.

ANNIVERSARY MEETINGS. — The week of the last Wednesday in May was marked, as usual, by the anniversary celebration of many religious and charitable associations. Full accounts of them have appeared in many papers, and need not be repeated here. The weather was uncommonly propitious, the attendance was large, a spirit of union and fraternal love seemed to prevail, and but for one event, which painfully oppressed all minds, the meetings this year would have been, we think, unusually fruitful of good results. We shall barely allude to a few meetings, which have the most interest to our denomination.

The morning prayer and conference meetings were attended by large and highly gratified congregations, and a friend, who has lately come among us from a distant State, and another denomination, expressed great pleasure at their freshness and fervor of utterance. — On another page of this Journal will be found a full report of the proceedings of the Business and Public Meetings of the American Unitarian Association. All the officers were re-elected, and expressions of continued interest and confidence in its operations justify the hope that its usefulness may be widely extended. — The Collation was given in Faneuil Hall, Hon. Judge Rogers presiding. There was no diminution of interest and enjoyment in this festival, and we are glad that our friends of other denominations have followed our example. For a period now of about twenty years have the Unitarians assembled at this "feast of love"; and this year the Orthodox Congregationalists, the

Universalists, and the Methodists met at a like festival, which we hope will long be enjoyed by them. — The Massachusetts Bible Society elected Hon. Richard Fletcher its President, in place of Hon. Simon Greenleaf, deceased, and reappointed all its other officers to the places of honor and service which they before held. Interesting addresses were made by Rev. Mr. March of Nashua, N. H., Rev. Rufus Ellis of Boston, and His Excellency Governor Washburn. — The Ministerial Conference met in Bedford Street, and was addressed by Rev. James Freeman Clarke, and by Rev. Barzillai Frost. We hope these able discourses may be published. The discussions of the Conference, usually the great attraction of the week, were this year lost, chiefly from the great excitement in Boston to which we have already alluded. — The Sunday School Society held a business meeting for the interchange of opinions in regard to a contemplated change of its organization. It is proposed to remodel the Society, and to secure, if possible, the services of an agent, who shall devote the whole of his time to the advancement of its interests. The importance of this movement seemed to be generally felt, and a committee was chosen to prepare plans to be submitted to another meeting. — At the annual meeting of the Society for Propagating the Gospel among the Indians and others, — one of our oldest and most efficient missionary organizations, — a report was made of the doings of the Select Committee during the last six months, and the old Board of Officers was re-elected. Hon. Chief Justice Shaw is its President. — The holy ordinance of the Lord's Supper was administered on Thursday evening in the Federal Street Church. Sermon by Rev. John Parkman, of Staten Island, N. Y. The Rev. Mr. Bond, of Dover, N. H., officiated at the table. — The sermon before the Convention of Congregational Ministers was preached by Rev. Dr. Hitchcock, President of Amherst College. By the decease last year of Rev. Dr. Young, it became necessary to elect two preachers, and the choice fell upon the Rev. Dr. Lothrop of Boston as First Preacher, and the Rev. Dr. Sweetser of Worcester as Second Preacher. — Tea was served on Wednesday and Thursday evenings, in the vestry of the Freeman Place Chapel, and these free and cordial meetings were to the clergy among the most agreeable incidents of the week.

PRINCE ALBERT ON MINISTERS' SALARIES. — It may be known to most of our readers, that every year there occurs in London what is called the "Festival of the Sons of the Clergy." It is the anniversary of a charitable institution, established in 1655, for the same purpose which we seek to accomplish in Massachusetts by the Convention of Congregational Ministers. The occasion brings together a large number of persons distinguished both in church and state, and a visitor in London in the month of May will regard it, as we regarded it a few years ago, as a celebration of great interest. This year it took place on Tuesday, May 9, and from five to six thousand persons were in attendance. A full service was performed by three hundred voices under the great dome of St. Paul's. The Archbishop of Canterbury preached a sermon from the words, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." The collection amounted to \$3,400, the entire receipts for the year being about \$60,000. This sum was divided among twelve hundred persons, of whom seven hundred are widows and aged single daughters of deceased clergymen. In the evening a dinner was given, according to custom, in the hall of the Merchant Tailors' Company. Four hundred noblemen, prelates, divines, and clergymen sat down. The Lord Mayor presided, and Prince Albert honored the company by his presence. In the course of the evening the Prince made an excellent speech, in which, after alluding to the change at the Reformation, which allowed the clergy to be united to the people by every sympathy, national, personal, and domestic, and after bearing witness to the high examples they gave of domestic virtue, he proceeded as follows: — "While we must gratefully acknowledge that, as a body, they have worthily fulfilled this purpose, we must bear in mind that we deny them an equal participation in one of the actuating motives of life, — the one which among the children of this generation exercises, perhaps of necessity, the strongest influence, — I mean the desire for the acquisition and accumulation of the goods of this world. Gentlemen, the appellation of a 'money-getting parson' is not only a reproach, but a condemnation, for a clergyman, depriving him at once of all influence over his congregation. Yet this man,

who has to shun all opportunities for acquiring wealth, open to most of us, and who has himself only an often scanty life-income allotted to him for his services, has a wife and children like ourselves, and we wish him to have the same solicitude for their welfare which we feel for our own. Are we not bound, then, to do what we can to relieve his mind from anxiety, and to preserve his children from destitution when it shall have pleased the Almighty to remove him from the scene of his labors? You have given an answer by your presence here to-day; and although this institution can do materially but little, morally it gives a public recognition of the claims which the sons of the clergy have upon the sympathy and liberality of the community at large, and, as such, is of the greatest value. May it continue for further hundreds of years as a bond of union between clergy and laity, and on each recurring century may it find the nation ever advancing in prosperity, civilization, and piety."

ENGAGEMENTS.

On Sunday, March 5th, the Secretary preached in Dorchester, to the society over which Rev. Nathaniel Hall is settled. In the afternoon he presented a statement of the objects and plans of the Association. No contribution was taken up, as subscriptions were being made to the Book Fund.

On Sunday, March 12th, the Secretary preached to the society in Dorchester of which Rev. Richard Pike is pastor. The same course was pursued here as is named above.

On Sunday, March 19th, the Secretary preached in Providence, R. I., — in the morning to Rev. Dr. Hall's society, in the afternoon to Rev. Dr. Hedge's society. The measures of the Association with reference to the distribution of our religious literature were described in both discourses, and in the week following collections were undertaken by Mr. Forman. Many of our readers

have already been apprised of the generous contribution to our Book Fund made by our friends in Providence. The sum of three thousand dollars was raised.

On Sunday, April 2d, the Secretary preached to Rev. Mr. Alger's society in Marlborough. At the close of the afternoon service the congregation remained to listen to remarks from the pastor and the Secretary, and a committee of three was appointed to obtain subscribers to the Quarterly Journal. It is several years since any aid has been received from the well-sustained society in this place, which we hope will hereafter be a regular and unflinching contributor to our objects.

On Sunday, April 9th, the Secretary preached in Salem,—in the morning to Rev. Mr. Frothingham's society, in the afternoon to Rev. Mr. Briggs's society. In both places he presented a statement of the object and plan of the Book Fund, together with the reasons that plead for increased activity in the circulation of our religious literature. It was subsequently thought advisable that the Missionary of the Association should personally solicit subscriptions to this object. Accordingly, Mr. Forman has been employed in calling upon the families of the Unitarian societies in that city.

On Sunday, April 16th, the Secretary preached in Milton, to the society of which Rev. John H. Morison is pastor. The collection of aid for our cause was left with the committee of the parish appointed for that purpose.

On Sunday, April 23d, the Secretary preached in Cambridgeport, to Rev. John F. W. Ware's society.

On Sunday, April 30th, the Secretary preached in the morning to Mr. Knapp's society in Brookline, and in the afternoon to Mr. Huntington's society in Boston.

On Sunday, May 7th, the Secretary preached in Worcester,—in the morning to Rev. Dr. Hill's society, in the afternoon to Rev. Mr. Hale's society.

In the five last-mentioned societies the service of obtaining subscriptions to the Book Fund was left in the hands of the member, in each society, of the General Committee of Fifty, and in all of them, we believe, subscriptions are now being made.

On Sunday, May 14th, the Secretary preached in Concord, Mass., to the society of which Rev. Mr. Frost is pastor. Here, also, the Book Fund movement was left in the hands of the committee appointed for that object. But the parish in Concord has unfailingly, in the middle of May, adopted measures to raise a subscription for the general purposes of the Association; and though in some cases the annual subscription has been merged in the Book-Fund cause, yet our friends in Concord preferred to keep them distinct, without any interruption of their general plans. Accordingly, the congregation were invited to remain after the morning service. After a few remarks from the Secretary, explanatory of the wishes and measures of the Association, on motion of Hon. Samuel Hoar a committee of nine ladies, one from each considerable part of the town, was appointed to collect subscriptions to the Auxiliary Association. This is the course which has been adopted in previous years, and it has been attended with encouraging success. It is named here in the belief that perhaps other parishes may find it well to follow the same method. In one point, at least, we wish all our parishes would imitate the example of Concord, — we refer to the unfailing regularity of its contributions.

On Sunday, May 21st, the Secretary preached in Brighton, Mass., to the society of Rev. Mr. Whitney. This is another parish that never forgets our Association, but uniformly contributes its aid on this Sunday of the year. The fact is well known in the society, which always expects the contribution at this time. This regularity is of great service to the parish, for aid is much more cheerfully bestowed to an established charity which is remembered at its appointed season; to the Association the difference between uniform regularity and a mere occasional contribution amounts in the aggregate to two thousand dollars in favor of the former. In Brighton it was thought best to unite the two objects of the Book Fund and the general objects of the Association, and arrangements had been made by the pastor for a contribution at the close of the morning service. Its amount will be found acknowledged in the proper place in this Journal.

The Annual Report, on a preceding page, alludes to the importance of *systematic charity*, and suggests that the remedy for the present irregularity and loss may be found, if each parish will fix the time of the year at which it will annually take up its contributions for the Association. Wherever the Secretary has preached, during the past year, he has expressed the hope that the day of his visit may be regarded annually as the time for collecting aid for our cause. Should our ministers coöperate with this plan, as thus far they have expressed a willingness to do, the result will be, that, in the course of a short time, all our parishes will have an *appointed day* of contribution. If our clergy acknowledge the importance of the introduction of a system like this, it is hoped that they will promptly give it their aid, and will take some pains to secure unfailing action on the day named for the contributions of their societies, which day we shall always publish in the Journal.

According to the above plan, the following-named Sundays, being the anniversary of the Secretary's visit, are the times for collections in behalf of the Association from the societies placed against the dates :—

July 30. Rev. Mr. Moors's Society in Deerfield.

August 27. Rev. Mr. Moore's Society in Duxbury.

September 10. Rev. Mr. Waite's Society in Fall River.

September 17. Rev. Mr. Putnam's Society in Petersham.

September 24. Rev. Mr. Nute's Society in Chicopee.

It will be understood, that, as the Secretary cannot visit all our societies oftener than once in two or three years, the contribution is expected at the above times whether he is present or not.

September 17th, the Secretary expects to preach in Burlington, Vt.

ACKNOWLEDGMENTS.

DURING the months of March, April, and May, there have been received the following sums :—

From Auxiliary in Templeton, received January 9, and by oversight not acknowledged in the last Journal,		\$69.00
March	2. From Mrs. Lydia Hutchins, Quarterly Journal,	1.00
"	3. " J. F. Green, " "	1.00
"	" " Henry Ware Mason, " "	1.00
"	9. " sale of books at office, ...	1.00
"	10. " " " " " "	1.00
"	13. " contribution from Flemington, New Jersey, by Rev. Mr. Hill of Waltham, .	5.00
"	15. " Eliza Bartlett, Quarterly Journal, .	1.00
"	" " Charles Vaughan, " " . .	1.00
"	" " Wm. Rogers, " " . .	1.00
"	16. " Sterling, in addition, ...	1.00
"	" " Auxiliary in Duxbury, ...	27.00
"	17. " sale of books at office, ...	.62
"	" " Hugh Bellus, Quarterly Journal, .	1.00
"	" " the ladies of Rev. John H. Heywood's Society, Louisville, Ky., to make him a Life-member, ...	30.00
"	18. " sale of books at office, ...	2.67
"	" " Female Auxiliary, Marblehead, . .	38.00
"	" " Chicopee " " " " . .	13.00
"	" " Auxiliary in West Bridgewater, . .	7.10
"	20. " sale of books at office, ...	2.50
"	22. " Mrs. Hiram Brooks, Quarterly Journal, .	1.00
"	" " sale of books at office, ...	1.80
"	23. " Mrs. Turner, Quarterly Journal, . .	1.00
"	24. " sale of books at office, ...	2.47
"	27. " " " " " " . .	3.14
"	28. " two subscribers to Quarterly Journal, .	2.00
"	29. " four " " " " " " . .	4.00
"	30. " sale of books at office, ...	2.20
April	4. From sale of books at office, ...	.82
"	5. " " " " " " . .	4.67
"	6. " John Fleming, Quarterly Journal, .	1.00
"	7. " sale of books at office, ...	.25
"	" " James Maple, Quarterly Journal, . .	1.00
"	" " Wm. Craig, " " " " . .	1.00
"	" " sale of books from J. F. Potter, in Wisconsin, ...	59.55
"	8. " sale of books at office, ...	3.25
"	10. " " " " " " . .	1.90
"	" " Ladies' Benevolent Society, Sterling, .	21.00
"	14. For postage paid at this office, ...	2.43
"	" From Mrs. Durelle, Quarterly Journal, .	1.00
"	" " C. W. Clark, " " " " . .	1.00

April	15.	From "A Friend," for "A Meadville Student"	
		and for Widow,	\$ 50.00
"	17.	" sale of books at office,	9.67
"	"	B. Burbank, Quarterly Journal,	1.00
"	18.	" subscribers to Quar. Jour. in Augusta, Me.	6.00
"	19.	" " " in Deerfield, Mass.	3.00
"	27.	" sale of books at office,	14.75
"	"	Charles P. Hartshorn, Quarterly Journal,	1.00
May	1.	For one dozen Gospel Narratives,	3.00
"	3.	From sale of books at office,	2.50
"	4.	" " " "	5.00
"	5.	" two subscribers to Quarterly Journal,	2.00
"	7.	" sale of books at office,	13.00
"	9.	" " " "	.35
"	"	Arthur Mitchell,	2.00
"	11.	" one subscriber to Quarterly Journal,	1.00
"	13.	" " " "	1.00
"	"	" sale of books at office,	10.88
"	16.	Ladies' Benevolent Society in the Third Religious Society in Dorchester, Mass.,	30.00
"	17.	" sale of books at office,	5.00
"	"	Auxiliary in New Brunswick, N. J.	20.00
"	18.	" " in Milton, Mass.,	25.00
"	20.	" Robert G. Taft, Quarterly Journal,	1.00
"	"	" George M. Dunn, " "	1.00
"	22.	" Mrs. C. Winter, " "	1.00
"	23.	" Auxiliary in Leicester, Mass.,	10.00
"	"	Rev. Mr. Burr, for Quarterly Journal,	1.00
"	25.	" sale of books at office,	13.74
"	"	" B. F. Seaver, New York, Quarterly Jour.,	1.00
"	"	" Mrs. Halstead, " " " "	1.00
"	"	" First Church in Brighton, of which \$ 30 is from Jonathan Whitney, Esq., to make himself a Life-member,	140.00
"	27.	" Auxiliary in Beverly, Mass.,	75.00
"	"	" sale of six sets Channing's Works,	9.00
"	29.	" Auxiliary in Hingham,	35.00
"	"	" Rev. J. G. Forman, which he received at various times from North Cambridge,	31.00
"	"	" New North Society in Boston,	18.75
"	"	" Dr. Hall's Society, Providence, for Quarterly Journal,	39.00
"	"	" Dr. Hedge's Society, Providence, for Quarterly Journal,	22.00
"	30.	" Rev. Geo. E. Ellis's Soc'y, Charlestown,	133.00
"	"	" Friends in Needham,	7.00
"	31.	" Auxiliary in Marlborough,	25.00

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